

Military Chaplains' Review

Winter 1991

Transitions

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Greater Love Has No Man Charles F. Patchin

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Book Reviews

Professional Bulletin of the U.S. Army Chaplain Corps

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Military Chaplains' Review

Winter 1991



Military Chaplain's Review

Professional Bulletin of the US Army Chaplain Corps

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Introduction to the Winter Issue

When this issue was planned, the only topics before us were the transition to peace and the reduction of our armed forces.

The Gulf War caught us by surprise. We were compelled to add some other transitions: “to death and eternity” and “to mobilization.” These topics deal with real, human life and death issues. Chaplain (Colonel) **Gil Stricklin** and Lieutenant Colonel **Pappy Patchin** have given us some poignant pieces.

Now there is a return to peace, and for many, a return to civilian life. Here is where chaplains have important opportunities to minister. Some of these articles were featured in the “Transition Workshop Resources” published by the US Army Chaplaincy Services and Support Agency, and used in the Transition Workshop conducted at Fort Monmouth, NJ, in September 1990. Other articles were offered by writers with concerns in this field. We’re grateful for all articles helpful to chaplains in ministry to a shrinking military.

Operation Desert Shield/Desert Storm will be an important event for years to come. We have a rare opportunity to collect and compile what we have learned, and what we have done, in this war. The Summer issue will be devoted to articles from the Gulf War. Chaplains who were there have a great opportunity to share their ministry with other readers. We strongly solicit your articles in whatever role you served. Reserve chaplains especially, have a great deal to say about mobilization, readiness, and a wartime ministry that few expected to have. Anecdotal material is strongly desired. Training for war, and ministry during the air and ground phase were critical times for chaplains. Let me hear from you. Send me your articles by 15 May 1991 if you can. If not, call me for extensions at (202) 653-1890, or AV 294-1890.

Please forgive the tardiness of this issue of the **Military Chaplains’ Review**. The war brought an avalanche of other work of a higher priority which delayed publication.

Correction

In the article “Unit Recovery From Fatal Training Accidents: Suggestions for Military Chaplains,” (**Military Chaplains’ Review** Summer, 1990), LTC Gifford was incorrectly indicated as the primary writer. Instead, Dr. Mary Tyler should be designated as primary author of the piece. We regret the transposition of the names.

Reflections from Arlington: Valleys of Weeping, Hills of Hope

Gil A. Stricklin

The solemn, muffled drums were clearly heard above the cadence of the troop's marching feet and the clip-clop of the horses pulling the black-draped caisson and its flag-covered coffin. We wound our way through the most hallowed soil of our nation, Arlington National Cemetery, on the Virginia banks of the Potomac River, directly across from the Washington Monument.

The hundred-year-old trees, reaching for the blue sky, occasionally cast a welcome shadow across the route to the burial site, giving some relief from the humidity and 100 degree temperature with the scorching sun.

This full honors military funeral for a Chief Warrant Officer and former senior helicopter test pilot was my 15th ceremony honoring the dead this week. Each funeral is different, yet the same, for each one is a pocket of sorrow in the heart of our nations's capital.

"How do you think I look, Chaplain Stricklin?" The 14-year-old boy asked as we marched military style in the funeral procession.

"Why, you look sharper than any young man I've ever seen. You look just great," I replied, trying to keep in step with the drumbeat.

Shoes Brightly Shined

He was dressed in a solid white suit and dark brown shoes shined to a high gloss. Those shoes would have met the standards of any Army basic training. His wide tie of gold and brown on beige had a stick pin in it, up high and centered perfectly. Not one hair was out of place and, in the bright sun, he had a clean sheen about him.

"Well, this suit I'm wearing," responded the boy, "is the suit my daddy wore when he married my mother nearly twenty years ago. And this is his stick pin. I thought he'd be pleased if I wore them today."

Chaplain (Colonel) Gil Strickland serves in the US Army Reserve as the Senior Hospital Chaplain of the 94th General Hospital (1,000 beds) at Mesquite, Texas. His unit was mobilized during Desert Storm to augment forces in Europe. In his civilian ministry, he is the Senior Corporate Chaplain, Founder and President of Marketplace Ministries, Inc., of Dallas, an ecumenical organization that contracts chaplain services to business firms. He is a Southern Baptist clergyman.

Tears again came to my eyes as I glanced over my left shoulder to see the flag-covered casket which held his father's lifeless body.

"I'm sure he'd be pleased. He'd be proud of the way you look today, with your shoes shined and all. Yes sir, I'm certain he'd tell you how nice you look, too," is all I could say. The words came hard, seemingly sticking in my dry throat.

The boy looked so young to be without a father, a father who encouraged him in church attendance, scouting, and school and family outings. Then, I thought about my two sons.

Civil War Hymn

We rounded another bend in the road, down the hill, crossed Roosevelt Drive and turned right onto Eisenhower Drive, as the Army band, Pershing's Own, began playing "THE BATTLE HYMN OF THE REPUBLIC."

For a moment my mind wandered into history and I could hear the sounds of battle, with shells bursting and shouts of war. I could see the Union blue and Confederate gray with flags flying. It was the song, I guess, that took me back. These very cemetery grounds were first owned by General Robert E. Lee and his wife, with their house on approximately 250 acres. Now the cemetery encompasses more than 600 acres.

On this day, the full green trees, clear sky, baking sun, and row after row of small white stone markers with mighty obelisks, cannons, rock and statues are all apart of this national shrine. From soldiers with rank of private to presidents, from civilian artists to historic sports figures, the remains of all of them are here, with the focal point being the Tomb of the Unknown soldier. And now we are laying another soldier to rest.

Soldiers of Perfection-The Old Guard

Soldiers of perfection from the 3rd Infantry Division (The Old Guard) are the body bearers who walk in flawless procession beside the caisson, with other troops and the colors in front. The family members follow slowly behind in air-conditioned cars.

The music stops, but the drumbeat continues as the processional moves on to the burial site. As we come to a halt, I take my place to the side where the shined and polished soldiers carefully and meticulously remove the coffin. The son of the man we are burying turns with me as we lead the troops to the freshly dug grave. Now the young lad takes his place beside his mother and sits down. Other family members and friends close ranks around the few chairs with green covers.

I speak carefully the final words and lead in a prayer. My portion of the interment is quickly concluded, but the military part of the ceremony continues. I slowly raise my white-gloved hand to the edge of my dress blue hat as the gun shots echo across the valley to the east, then the trumpeter blows Taps, which is played on every military post to end the day.

With perfect movements, sure and certain, each of the eight Old Guard soldiers performs his duty with absolute precision, as streams of perspiration roll down their faces like silent rivers. All their movements are smooth, lending

themselves to military dignity, as they fold the flag that covered the coffin. The Officer In Charge, a captain whose handsome looks make him fit for a recruiting poster, gives me the flag and salutes the way the book teaches.

Outstretched Hands

I turn to the tearful widow and walk to her, slowly bending down to place the perfectly folded flag, in the form of a triangle, into her outstretched hands. The triangle was the shape of soldiers' hats in the Revolutionary War. I softly speak sincere words, expressing the appreciation of a grateful nation for the dedicated and faithful service of her dear husband. I raise up, step back, and salute.

A lovely Arlington lady, on special assignment from the Army's Chief of Staff, follows me to speak words of sympathy to the family. Her words are brief and she leaves the family a beautifully inscribed card containing details of the service.

I hug the young son and he hugs me back. I cannot say anything, but hope this communicates my deep feelings of love and sympathy in the loss of his father. I salute one last time as the car carrying the widow and young son slowly pulls away from the curb and drives out of sight.

My Final Funeral

The Army driver waits to return me for the 16th funeral, the final one for Friday afternoon. I thought much about the preceding week of activities as we drive to meet the family. One thing is for certain, the ministry at Arlington is the most meaningful experience I ever had during 33 years in the military. I will never forget it.

What an honor it was to have met some of our nation's finest families-to stand with them in their time of sorrow, to give hope and encouragement, and to be a representative of the U.S. Army and our grateful nation.

I was on duty for only six days as part of my specialized Army Reserve training, but there is a dedicated team of chaplains assigned to Arlington National Cemetery on a permanent tour of duty. Those Army, Navy, and Air Force ministers hold as many as 500 funerals a year. Each one is accomplished with sensitivity, sorrow and compassion, and love, as they seek guidance and strength for this heart-touching duty from Almighty God.

I performed this ministry for approximately 48 hours, but they do it for 48 weeks a year, four full years, participating in upwards of 2,000 funerals. They are on the front lines of sorrow and compassion as they stand with families of our nation's servants from California to Maine, and from North Dakota to Texas.

“Weep With Those Who Weep”

There were more tears during my week than laughs. The Word of God reminds us to “weep with those who weep,” but I can imagine after a few weeks or months of funeral duty your tears would dry up, but the compassion of your heart would not. Even though the chaplains direct more than 300 funerals a month at

Arlington, they guard carefully that there are no “cookie cutter” services. They seek diligently and prayerfully that the family of the loved one may experience comfort, hope, and spiritual renewal, and that the service reflects grandeur, beauty and dignity, providing fond memories forever.

As I spoke at the funeral of a lady whose WWI husband had been buried at Arlington Cemetery in 1952, I was touched by her sense of humor. Her daughter shared with me that her mother had written her own obituary because she “wanted to make sure it was correct.” As I recounted this to those in attendance at the funeral, there was a chorus of laughter. In my hand I held her obituary from a Florida newspaper which began by stating she was active in a Presbyterian church, because to her that was the most important part of her life.

The most military family I ministered to was composed of sons and sons-in-law who were all Army Colonels or Navy Captains, as well as an Air Force General. This family had roots in the military back to great-grandfather who was a former Chief of Staff of the Army. I felt comfortable being there, since I had served in both the Air Force and Army, plus being attached to the Navy for duty in Antarctica some three decades ago.

Imperishable Imprint

There were other families and each one made an imperishable imprint on my life; the mother of a 21-year-old private killed in a car wreck; the wife and two daughters of a 32-year-old CWO who died jogging; the First Sergeant whose 41-year-old wife died in his arms after suffering a myocardial infarction; the family of a 93-year-old saintly little lady who came home to Arlington where her Second Lieutenant husband was buried in 1944, and another lady who, two days before she buried her husband, had learned of her own diagnosis of terminal pancreatic cancer, the same disease that claimed her spouse.

But the one person I’ll always remember is the sweet, elderly woman who, when I presented her the flag, said, “Oh, Chaplain, I love the Army.”

Oh, dear lady, I love the Army, too!

Greater Love Has No Man . . .

Charles F. Patchin

Editor's note: This article is a speech given by LTC Patchin at the dedication of the Chaplain Charles Watters Community Building, Paramus, New Jersey. LTC Patchin was a Staff Sergeant, and artillery forward observer, while serving with Chaplain Watters in the 173rd Airborne Brigade ("the Herd"), during the Viet Nam conflict.

Chaplain Shea, Chaplains, Mr. McDowell, members of the Bergen County Board of chosen freeholders, ladies and gentlemen, veterans, my fellow "Herdsmen:" It is my most privileged honor to address you on the occasion of the dedication of the Major Charles Watters community building, here in Paramus.

You see me standing before you in the uniform of the United States Army, on my right shoulder is the combat patch of the 173rd Airborne Brigade (separate). . . the same unit to which Chaplain Waters was assigned. Yes, I was on hill 875, Dak to, when the padre was killed. I know how he died, but I will not dwell on that.

The Padre

What I will dwell on is how he lived, the Padre himself and his life with "The Herd." Father Watters was a Catholic Chaplain, a combat paratrooper. He was loved and respected by all for his forthright manner and personal courage. The Padre, as Chaplains are referred to in the military (I have even heard rabbis called this), did not receive his medal of honor because he was killed. He received it because of his heroism prior to his death.

The Battlefield

Those of you who were not on that horrible hill of death cannot imagine the blood, the wounded, the dying and the dead. The padre exposed himself to heavy

LTC (Pappy) Patchin is Executive Officer (mobilization designee) of the First Special Warfare Training Group, JFK Special Warfare Center and School, Fort Bragg, NC, serving most recently during Operation Desert Storm. His military career has comprised assignments primarily in airborne and special forces units, in enlisted through officer ranks. His civilian job is director of the Veterans Service Center in Syracuse, New York.

enemy fire on numerous occasions to bring back casualties. When the term heavy fire is used, picture bushes and trees cut down by bullets, close to the ground, so close that just lying flat would still get you shot. Depressions in the earth, and trees felled by air strikes, artillery, and mortar fire offered the promise of life. This sparse cover was soon degraded by automatic weapons fire from well trained North Vietnamese regulars, who brought those now exposed troopers under effective fire. There was no place to hide. The only thing to do was assault those heavily fortified, mutually supporting pits spewing death. Many troopers were killed or wounded. Men died instantly. Those who were wounded knew that their comrades would spare nothing to get them back for medical aid to save their lives. This was the unwritten law of the paratroopers. In doing this, many more were killed or wounded.

The Padre: A Man of God

One of the paratroopers on that hill saving lives was Chaplain Watters. One does not normally think of a man of God as being dirty, exhausted, bloodstained and a target. But there he was, looking for all the world like a grunt, doing the job he dedicated his life to—saving lives. Priests are supposed to save lives; all clergymen are supposed to save immortal souls, give counsel and be of help in difficult times. You, the uninitiated, cannot imagine this kind of difficulty. A military chaplain in combat does not have the luxury to check religions. Men die at the most inopportune moments. Catholics die like Jews, Baptists like Buddhists. None of them want to die. Many are fortunate that a word is said over them, or with them, at the time of their deaths. Chaplains know the words for many of the different religions. In combat they have to. Strange as it may seem to you, men in combat all worship the same God. It is the one who will get them out of the present predicament safely. Unfortunately, God may be doing what he does best, and calls the trooper to him. Chaplains do not know the game plan. Chaplain Watters did his level best to stop young men from dying. Failing that, he tried to keep them from dying alone, without last rites, or at the very least, a prayer to see them on to their God.

The Crazy Padre

Chaplain Watters was always in the front, with line troops. In heavy fire he went forward to assist the wounded, dress their wounds, give a moment of comfort or administer last rites to the dying and dead. Troopers on the hill tell of the Padre running forward of the friendly line to gather up a paratrooper who was wounded, in shock, and very disoriented. The padre carried him back “like John Wayne” with many shouting encouragement, others providing covering fire and others still wondering if that crazy padre would really make it with all that fire going on. The padre picked up this kid on his shoulders and walked back in like it was a class in the gym. The crazy man made it. Everybody was amazed, but then he continued to assist those in need, continuing to expose himself to heavy fire, gathering up two more fallen troopers before the unit was forced to withdraw to regroup.

The Last Full Measure of Devotion

When the unit was more or less consolidated, as best it could be, the padre moved about giving encouragement to the living and tending to the casualties and dead. Fire was still heavy, men were still dying and Father Watters got word there were still men out in front. Some tried to restrain him but he ignored all attempts to keep him in an area of relative safety and rushed out to bring back wounded three more times. After he was satisfied he had done his best he stayed at the battalion aid station, which was a fallen tree, and gave succor to the wounded and last rites to the dying. It was at the fallen tree that the padre died of wounds.

Word spread like wildfire that the padre was one of the casualties at the tree. Most could not believe that so many died then, especially one so brave and so full of faith. That was on the 19th of November, 1967, a Sunday. We took Hill 875 on the following Thursday, the 23rd, Thanksgiving. We all had thanks to give because we were still alive, and we still pause today, as we have every year at Thanksgiving, to remember the fallen and, particularly, those brave men who fell on Hill 875.

Today, so near to that most American of holidays, it is fitting and proper that we gather to dedicate a building to the memory of Chaplain (Major) Charles J. Watters, United States Army, Medal of Honor, 173rd Airborne Brigade. This community services building will serve all citizens, no matter what religion, and help to provide those most needed services to those most in need. We who were on Hill 875 were awarded a presidential unit citation for our valor. I am sure that if the padre were alive today he would wish that your community effort could be recognized, not by medals or ribbons, but by the betterment of those whom this building serves. I am sure that padre would be proud of your efforts.

On behalf of the International Society of the 173rd Airborne Brigade, I thank you for the honor you have given to one of our fallen brothers and wish you good fortune.

In Two Worlds: The Pastoral Care of Reserve Component Soldiers; the Civilian Job and the Military Mission

Rodney K. Miller

The Real World

At the time of this writing, approximately 53% of the United States Army is composed of the Reserve Component: the Army Reserve and the Army National Guard. All current trends in the areas of military spending and force structure seem to point toward a balance of force that will continue to tip in favor of the reserve component.

Such current force structure and trends have profound implications for the reserve components. With the increasing percentage of the total force being reserve component units, the size of the reserve component, by necessity, increases. Such increases in the reserve component TOE (Table of Organization and Equipment) requires more effective recruiting and retention.

While chaplains are not responsible for recruiting, the issue of retention is linked to sensitivity and availability of pastoral care within the units of the reserve component. Although the chaplain cannot and should not be the unit retention officer,¹ he or she needs to realize that retention difficulties are quite often related to a unit member's civilian employment. The failure to adequately resolve civilian employment conflicts often results in the loss of members of the reserve component.

The focus of this paper, therefore, will be upon the resolution of the tension that the reserve component soldier experiences as he or she balances the demands of his or her civilian job and military obligation.

Unlike that soldier who is on active duty, the reserve component soldier experiences a structural dilemma. On the one hand, he or she usually holds a civilian job. This job is almost always of critical importance since it provides the reservist with the bulk of his or her income. On the other hand, this same reservist

Chaplain (Major) Rodney K. Miller is the Division Support Command Chaplain of the 28th Infantry Division, Pennsylvania National Guard. He is pastor of the Union Deposit United Methodist Church, Hershey PA, and is a graduate of Princeton Theological Seminary, Ursinus College, and the University of Virginia.

¹Army Regulation 165-20 3-6 Chaplain Assignment Restrictions

has IDT (inactive duty training) requirements every month throughout the year. In addition, the reserve component soldier has a mandatory fifteen day Annual Training period every year. Other military requirements may include ATA's (additional training assemblies) at least once a month and MOS (military occupational speciality) training. While these latter two categories are not universally required, they are, nevertheless, essential for the development of leadership and technical skills in reserve component units.

This brief discussion of the training structure of the reserve component is designed to illustrate the nature of the time requirements of reserve component soldier. Such a discussion, however, would be incomplete without realizing that the planning and preparation for training is often a significant time factor. Indeed, it has been estimated that effective participation in a reserve component unit requires from 15% to 20% of a person's time, depending on his or her rank and responsibilities in the unit.

Fifteen to twenty percent of a person's time is a significant investment of self. Such a time commitment frequently conflicts with the soldier's civilian employment. Reservists experience this conflict in several ways:

1. The difficulty of convincing his or her employer to give him or her time off work in order to attend annual training or military schooling that is mandatory for promotion.
2. The increasing prevalence of Saturday and Sunday work in the civilian employment sector.
3. Increasingly popular work schedules that mandate a certain number of consecutive days of work followed by a certain number of consecutive days off work, without respect to weekends.
4. Increasing incidence of second and third shifts.
5. The loss of family vacation time as a result of participation in annual training periods.

Although there are government regulations that directly effect the conditions that have been named above, the reservist bears the brunt of the tension produced in balancing the civilian job and the military obligation.

Ultimately, however, this tension affects not merely the individual soldier, but also his or her family. When the family of the reserve component soldier is heavily impacted by this tension for a sustained period of time without effective intervention, one of two consequences usually emerge; 1) the unit member leaves the reserve component, sometime through excessive AWOLs and sometimes by ETS; or 2) the unit member's family breaks up through separation or divorce. Seldom does the reserve component soldier sacrifice his civilian job.

These factors create a serious dilemma for the reserve component soldier. Caught between the pressures of civilian employment and military obligation, the result is frequently family dissolution and/or separation from the military.

Given the increasing reliance of the United States Army on its reserve component, the maintenance of the reserve component is critical. The key to maintaining effective Reserve and National Guard units is personnel. In order to be effective and reliable, reserve component soldiers must be well trained,

well equipped, well led and well motivated. In addition, they must be strongly supported by employer and family. The destructive tension that can often develop in the lives of reservists, as they balance civilian and military careers, must be reduced as much as possible and readily treated when discovered.²

Courses of Action

Structural components organic to the reserve component deal directly and indirectly with these pressures and stresses. Retention officers and NCOs are often very effective in learning of the stresses and pressures that soldiers are experiencing, particularly during the period immediately prior to the soldier's ETS. (Effective Termination of Service). Family support groups, moreover, are being established in reserve component units in increasing numbers. Governmental regulations establish some guideline to govern the specifically military aspects of the relationships between employers and employees who are soldiers in the reserve component.

The Chaplain's Role

The official and unofficial structures within the reserve component are designed to alleviate military-job pressure. Yet, the chaplain needs to have special input into treating the problems caused by such stress and pressure.

The chaplain in a reserve component unit can have a major impact upon stress level in his or her unit through the pastoral care offered by the UMT (Unit Ministry Team). The pastoral care takes several forms:

1. The personal identity of the chaplain and, to a lesser degree, the chaplain assistant.
2. The worship service and preaching
3. The teaching offered by the chaplain
4. The advising of the commander and staff by the chaplain
5. The chaplain's presence and visitation
6. The chaplain's personal and family counseling and pastoral conversation

The identity of the chaplain is crucial in the pastoral care of reserve component soldiers. He or she is different from every other person in the unit by virtue of education, ordination and vocation.³ While others in the unit may deal with the personal problems of soldiers administratively, the chaplain deals with such problems in a pastoral sense, bringing not merely his counseling resources, but also resources of faith, to bear on the problems and needs that confront him. The chaplain, therefore, can discuss dimensions of a problem with a reserve component soldier that are not usually available to other helping persons in the unit.

An important dimension of the chaplain's ministry in a reserve component unit is the ability to understand the tension of living "in the two worlds." The

²Karl Menninger, *The Vital Balance* (New York: Penguin, 1977), 129.

³Daniel Day Williams, *The Minister and the Care of Souls* (New York: Harper & Row, 1961), 100.

chaplain of a reserve component unit also stands in the same two worlds as do the vast bulk of soldiers in the unit she serves. The chaplain not only has military obligations, but also has a civilian ministerial responsibilities in some form of pastoral setting. The chaplain knows from personal experience the difficulties inherent in balancing two different, and sometimes competing, worlds and careers. He also knows the resultant family stresses and employer problems and some ways such conflicts and stresses can be alleviated or managed. Because the chaplain is in the same position regarding dual employment as the members of the unit, she is in a good position to assist soldiers to cope with such stress.

The second area of pastoral care offered by the chaplaincy is that of worship and preaching. Worship and preaching, of course, are two of the most traditional ways in which a chaplain can communicate with soldiers. They are as valid today as they ever were.

Worship represents a time when the soldier can break out of the regimentation of the training schedule and address personal concerns. Worship, moreover, allows the soldier to be in communion with God through word, song, prayer and sacred movement. Such communion with God enables the soldier to focus on unspoken needs.

Preaching, on the other hand, is God's message proclaimed by human servants to all who will hear. The specific content of a sermon will often touch a soldier and offer new insights into the nature of their problems and difficulties.⁴ After worship services some soldiers may linger after the others have left to speak with the chaplain. The chaplain's words as well as the tone of the worship experience, may trigger a response in the heart and mind of the soldier.

The chaplain in a reserve component unit is thus in a unique position to take advantage of such opportunities. Since a reserve component chaplain tends to serve longer with the same unit than does an active duty chaplain, the chaplain in a reserve component unit has a greater opportunity to build rapport with the men and women of the unit. Such an opportunity should not be squandered or ignored.

The third area of pastoral care in which the chaplain can make a valuable contribution in the reduction of stress is teaching. Many of the means of combating the effects of stress are reactive. A problem, therefore, often may assume major proportions before any remedial action is taken, or even offered!

What is needed, is a proactive position toward stress. The chaplain can be a proactive agent, offering training in the area of effective stress management.⁵ Training can be given in one hour blocks to small groups, with priority training given to officers and NCO's in supervisory positions to detect the symptoms of stress and pressure in their soldiers. They can be the first line of defense in the battle against stress.

In addition, the chaplain can augment his or her training in the area of stress management by teaching in related subject areas, such as effective listening and values clarification. Training in both of these areas can assist in effective stress management.

⁴Thomas C. Oden, *Kerygma and Counseling* (New York: Harper & Row, 1976), 67.

⁵Howard W. Stone, *Crisis Counseling* (Philadelphia: Fortress Press, 1976), 11.

The chaplain is a “natural” in the area of teaching. By virtue of his or her training in the area of human personality relationships, and experience in pastoral environments, the chaplain can assist the soldiers of the unit to become more aware of their emotional and psychological constitution. The chaplain is a valuable resource in helping soldiers to better understand themselves and their environment.

Advising of the commander is an important aspect of the pastoral care of reserve component soldiers. Although the chaplain should maintain the confidentiality of privileged communication, the chaplain may inform the commander of the general nature of problems and stresses in the unit. Such information enables the commander to develop programs to address problems and stress factors. The chaplain is not a “Lone ranger” battling the problems and stressors in isolation. Effective staff work makes a major difference.

The chaplain can also offer the commander assistance in dealing with unit personnel positions. The chaplain’s input can be particularly helpful, especially if he or she has training in the area of clinical pastoral education, which provides perspective and insight into human behavior.

The pastoral care we call counseling can be done with either the individual soldier or with the family of the soldier. Both counseling areas are important, particularly in the context of the reserve component, since it is usually the soldier who takes the initiative to begin counseling.

Counseling is an especially valuable tool because the increase of stress levels often diminishes a soldier’s ability to objectively evaluate his or her situation. Moreover, such stress always affects the family of the soldier either directly or indirectly. The tension between the civilian job and the military obligation almost always requires some form of family counseling.⁶

Finally, the last aspect of the pastoral care of the reserve component soldier is that of chaplain presence. Because of the limited number of IDT periods, the chaplain must be present during such periods with the unit. Since the chaplain does not see the members of the unit on a daily basis, he or she must be certain that there is maximum contact during the IDT. Such contact includes addressing formations, walking the mess line, visiting orderly rooms, company sections and shops, and accompanying the unit into the field. This latter area is especially important since the tension between the civilian job and the military obligation often becomes acute during annual training periods. One situation in my unit occurred during Annual Training 1987, in which a soldier became emotionally incapacitated by the stress of reconciling his yearly military obligation with a recent job change. This job change had also added to the preexisting stress on this man’s family.

The chaplain’s presence can enable him or her to become familiar with the unit members and begin to develop some rapport. Such familiarity makes approaching the chaplain easier for the soldier. In short, greater chaplain presence renders him or her more accessible to the average soldier.

One area not discussed is the chaplain’s relationship with employers. The chaplain should not be a mediator between the soldier and his or her employer.

⁶William E. Hulme, *The Pastoral Care of Families* (Nashville: Abingdon, 1962), 66.

Such a role belongs to the commander and the unit's legal staff.

The chaplain does have the responsibility to tell the unit commander if he or she believes that a unit member is being treated unfairly by his or her employer, provided, of course, that the soldier gives the chaplain permission to share such information with the commander. The commander then has the responsibility to determine the truth of the matter.

Conclusion

Basically, the chaplain must remember the task is to minister to soldiers within his or her assigned or attached unit. In the reserve component, the pressures of the civilian world will impact upon the soldier's military obligation. He or she will carry his or her civilian burdens into the military mission, regardless of what that mission may be.

No one, including the chaplain, will ever be able to eliminate the stress and pressure of living in two worlds. There will always be conflicts to be resolved and schedules to be balanced. Families, unfortunately, will continue to bear much of the burden as soldiers balance the demands of the civilian job and the military obligation. There is, therefore, no way to completely resolve the tension involved in holding both a civilian job and a military obligation.

There are various ways in which the unit chaplain can minister more effectively to soldiers who either actively or potentially are affected by the stress that results from their peculiar combination of worlds and vocations. Such a form of pastoral care is, not unique. The chaplain uses the same tools for this form of ministry that he or she would use for any other. What is different, however, is the nature of the ministry. It is a ministry focused on those who serve as the soldiers of the reserve component.

Desert Storm Update

Since this paper was written, reserve component forces have participated in the Operation Desert Shield/Storm. Significant numbers of reserve component soldiers were mobilized for service both within the United States and the theatre of operations. While much attention has been paid to the disruptive impact of mobilization on those soldiers who were mobilized, less attention has been paid to the impact of Desert Shield/Storm on those soldiers who were not mobilized.

Operation Desert Shield/Storm did have a significant impact on the soldiers who were not mobilized. This impact was felt emotionally, vocationally and relationally, and resulted in long-term uncertainty and anxiety, conditions exacerbated by rumor and inaccurate information.

Most of the time, however, this pervasive anxiety and uncertainty was muted. Soldiers did not normally discuss freely the possibility of mobilization; however, sensitive probing revealed that the subject of mobilization did occupy the thoughts of many of my soldiers. Although humor and confidence of ultimate victory were often expressed, most of the soldiers approached the possibility with a combination of anxiety and resignation.

Yet, the possibility of mobilization seemed to have a particularly potent impact on the families of reserve component soldiers. Several situations I

encountered suggest that the anxiety and uncertainty of *possible mobilization* is probably as difficult for a family to deal with as actual mobilization itself. A level of tension is created that can exacerbate many existing family stresses and strains.

One example: following a worship service in a unit, a young soldier approached me and indicated that he wanted to talk. In the counseling session that followed, he told me that his fiancée had suffered what had amounted to an emotional breakdown the very night that Desert Shield became Desert Storm. This woman, moreover, spent the following week in the psychiatric unit of a local hospital.

In another case, a young soldier sought my assistant because of his wife's physical condition. A difficult pregnancy had created the need for partial bed rest; however, the prognosis was that as the pregnancy progressed, complete bed rest would be necessary. With immediate family hundreds of miles away, how could this soldier's wife cope with his being mobilized?

There are obviously no easy answers to the problem of anxiety and uncertainty that these cases illustrate. The chaplain cannot change the scenario or promise that mobilization will not occur. The chaplain, though, can be sensitive to the signs of anxiety and stress being experienced by the soldiers of his or her unit. The chaplain can make unit visitation and counseling a priority during periods when there is a strong possibility of mobilization. Finally, the chaplain needs to relate what he has seen, heard and felt up through the chain of command so that the commander is aware of the effect of possible mobilization among the soldiers of his or her unit.

As a final note to this addendum, let me say that the chaplain herself must come to terms with the same anxiety and uncertainty that effects the soldiers of her unit. The reason is simple: the life of the chaplain and her family would, in the event of mobilization, be as thoroughly disrupted as any soldier's family. Until a chaplain has thought through the consequences of what mobilization would mean for him and his family, he can do little except reflect back the anxiety and uncertainty of the soldiers who seek his help.

As I reflected upon the possibility of mobilization, I felt anxiety and uncertainty. Then I began to realize just why I am a chaplain—to serve and nurture those persons who wear a uniform. I realized that God had called me into ministry and had put me in this particular unit to care for his people. Where they were I needed to be. If they were mobilized, my proper place would be with them. We would talk together in the valley among the very shadows of death.

That settled it for me, and helped me get on with the task of ministry.

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Family Support Program

The Unit Commander or his appointee will attempt to orient the spouse or family of each new member immediately and hold at least one spouse/family briefing per year. The unit should also communicate with the family on a regular basis such as a family section in the unit Newsletter, addressing mail to the family of the soldier instead of just the soldier and keeping spouse informed of benefits either through the mail or unit member. The family support group once established will assist in the Family Sponsorship Program.

Appendix

Unit Family Support Groups (FSG)

- a. The purpose of this group is to:
 1. Increase family awareness of the units mission and duties both in peace time and at mobilization.
 2. Increase family knowledge of the benefits they are entitled to.
 3. Create a bonding among unit families and give them the sense of being part of the PA National guard.
 4. Establish communications between families during separation for training or mobilization.
- b. The unit commander is responsible to implement and support the goals of the FSG. The commander should identify enthusiastic family members as the basis to forming this group. Once basis has been established the FSG should be organized along democratic lines with the election of officers, simple By-Laws, and separate checking account for deposits from fund raising activities.
- c. The State Family Action Office (FAO) will assist with supplying information on wide ranging subjects, supplying speakers and program materials. The FAO can also supply funding for family travel associated with the FSG. Approval must be in advance of any travel.
- d. The family support group should be involved in but not limited to the following unit activities:
 1. Open houses
 2. Picnics/cookouts
 3. Dances
 4. Community action projects
 5. Volunteer fund raising for unit activities
 6. Awards, promotion ceremonies etc.
 7. Local fairs
 8. Assisting in family sponsorship program
- e. The FSG will also have other more direct family orientated programs available to them such as:
 1. Childrens activities
 2. Day Care and fitness centers

3. Employment opportunities
4. Courses in CPR, first aid, nutrition, family fitness, safety, security, travel, and stress management.
5. Economic benefits such as discounts at local business firms for the Guard family, assistance in locating employment for Guardsmen and families.

Homecoming: A Period of Adjustment

Richard D. Thompson

Editor's note: this article is excerpted from "Reunion: Training Resources for the Unit Ministry Team," distributed to chaplains for soldiers returning from Operation Desert Storm. (Department of the Army, Office of the Chief of Chaplains)

After many months of being away from home and feeling as if you would never return, "Homecoming" is suddenly a very real and very near event. These last weeks or days are filled with mounting anticipation and eagerness to see family and home again. The happiness and excitement are real, but so are the butterflies we will feel in our stomachs between now and then. Being nervous is an indication of some other feelings which are harder for all of us to recognize and accept. Deep down inside we know that homecoming is not a cure-all, not an end, but rather another new beginning in our relationship with those at home.

We know that no matter how often we have written, letters simply cannot substitute for living together and sharing what has happened to one another. We are not the same people we were when we left home. Time has passed, we've grown older and had varied and different experiences which have changed our lives and selves. This is also true for families and loved ones or a loved one. *Life is a process which keeps on happening even when a very special person is absent.*

Homecoming, then, is a time to renew intimacy, to discover what changes have occurred in each person, to determine what directions our growth has taken, and to somehow "meld" all of this into a worthwhile ongoing relationship.

Homecoming brings joys to be shared. But celebrations are a strain on any relationship. Yet many families expect the long awaited homecoming to solve all of their problems. Will it? Of course not, but it is normal to build fantasies of what it will be like to be back. But fantasies are just that: fantasies. We are real people returning to real people and real situations. You will hear two themes in regard to this "Period of Adjustment." These themes are *awareness* and *renegotiation*.

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Renegotiation presupposes the ongoing process of communication in relationships. Renegotiation never stops. Long separations normally create tension, fears, as well as the longing to be reunited. To some degree, some of these feelings may surface after the initial phase of reentering the relationship or family unit. At this point it must be emphasized that every situation is different. The amount of readjustment and the areas of readjustment will vary. The vast majority of you will experience only minor difficulty in readjusting and renegotiation will be a natural process. The following information will make that process even easier.

Marriage: What to Expect, on Your Return

Not long ago, a wives' group sent the following message through a chaplain who had gone to "reforger," to their husbands also on the same exercise: "Don't expect a lot when you come home; don't criticize my management of the household, the children or the finances. Be an honored guest when you come home; enjoy being a visitor for a while; don't upset the routine; don't hold an inspection; don't put out a plan of the day; and please take it slow with me physically; court me a bit sexually, let's have a honeymoon period, please!"

Another wife put it this way: "When he gets home, I first want to just walk and talk in order to get to know him again." Your spouse will be different, probably more independent, than when you left. They have had to cope with everything (car troubles, sick children, broken lawn mowers, etc.) by themselves and success in doing so has made them stronger. This strength has enabled them to maintain their sanity and the family's stability in your absence. However, your mate feels that you expect them to be "just the same" as when you left and is apprehensive about whether you will accept their growth. You have changed and so has your spouse and family. It's a new beginning. A new beginning, yet with some common history.

If there are problems or unfinished business, they have not gone away. Sheer happiness at being together again can gloss over problems for a few days, but eventually they surface. Therefore, when you get home, take some time at the beginning and just talk about the many changes that have taken place. You and your partner should take some time to share concerns and fears regarding these changes. Some returning soldiers want to know, "Does she still need me? Does he want me? Will she still even like me? Does he find me attractive?" More important, "Does she still love me?" Yes, even in the best of marriages it is normal to ask these questions. Not unexpectedly, the spouse at the other end wonders the same things. "Does she still need me? Does he still want me? Will she find me attractive?" Your mate also needs answers to the fears and questions. And even though some husbands and wives may not address these kinds of questions directly during the homecoming process, the communication, the talking together, starts to give them answers. Such verbal nurturing needs to take place to effect successful readjustment, reunion and the renegotiation of the relationship.

Be open and listen to each other. Learn your needs and feelings. Inner dialogue with one's self may help clarify new feelings and needs in the

relationship. Try to know yourself first. Then share these needs and feelings. Actively listen to your spouse's needs and feelings until you understand him or feel that she understands you. Keep at renegotiation until a feeling of acceptance comes.

When you mail that last letter home, you may want to share this: "Honey, when I come home, these are some of the ways I'd like to be able to talk. Sometimes I'm going to be sharing some feelings and I'd appreciate it if you'd just be able to listen to them. And I promise I'll do the same for you." Sometimes, without even saying anything but by actively listening, the alert spouse learns to listen. For those spouses unaccustomed to such communication, it may boggle their mind. They may have been used to having their feelings unattended. And, now, "Wow, they're really listening." It is amazing what one hears when the lip is zipped and the ears are open.

The Sexual Part of the Relationship

When couples are able to communicate honestly and work through their feelings, meaningful, enriching and exciting sexual relationships can take place. Sexual communication is one of the highest forms of communication within a marriage relationship, and one of the most complicated. It can be a way of expressing the highest form of love. Leave your sexual fantasies on the plane. Expect that sex may be awkward at first. Talk it over. A rule of thumb for the sexual reunion is to treat it like a honeymoon.

Some Things To Do To Minimize Possible Problems

1. Approach your spouse as an equal. Avoid walking in with an "I'm home and I'll take charge now" attitude (or tone of voice!). She/he's a more confident, independent person. The fact that they can cope without you doesn't mean that they want to do so. A major adjustment problem for families after a deployment is the reversal of roles. It may be necessary to renegotiate family roles. This is a most important concept. Due to changes within persons, even though married to one another, separation may make it necessary to begin the marriage from a new starting point.
2. Find out what new skills your spouse has developed in your absence. Express pride in their accomplishments.
3. Take a share of *all* the responsibilities. Take over some of the chores you don't like to do as well as the ones that you do. Discuss how you want to allocate responsibilities.
4. Be patient. . . looking at your roles is difficult for both of you. Your spouse had to shoulder all the responsibilities while you were gone. They may flop back and forth between wanting to keep this "power" and wanting to dump it all on you.
5. Tell your spouse that you love him and show him you care by encouraging conversations about himself, no matter how difficult it may be at times.

6. Be sure that you consider her activities as worthwhile too; plan your lives and schedules to accommodate both your needs.
7. For the first month or two, arrange for a regular meeting at some quiet time to discuss the past week and bring up any concerns or questions. You can jot items on note cards during the week so that ideas will not be forgotten.
8. Try to be positive about the decisions your spouse has made even if you would have acted differently. Many decisions were made under stress and often about things that were new to him or her.

Homecoming is a period of adjustment. You can reduce the strains that accompany it. Remember, begin by talking to each other and listening to one another. This is the basis of sharing with each other. If you feel awkward or unsure of yourself around your spouse, say so, but remember to do it gently. Give each other a little space for a while. Remember that the two of you adjusted to being single while you were apart; now you must readjust to being married again.

Parenting

Your long absence has put a great emotional strain on your children. They may be too young or just unable to figure out how you could have left them if you really loved them. One reaction may be for them to pretend they don't care about you. This will probably hurt your feelings; just remember that they need your love and attention and they are, in a way, waiting for you to "court" them to show that you love them. Another reaction may be for the children to firmly attach themselves to you, excluding your spouse. The attention span of all children is very short; remember, do not be surprised if they spend a little while with you, then leave to play with friends or toys. The children have grown, and may not enjoy doing the same things together with you as they did before. There will be new activities to take the place of the old. Expect some negative feelings and reactions mixed in with the positive ones. Know that it will take time to renew and rebuild your relationship, *BUT IT IS A WORTHWHILE EFFORT!*

What to do to minimize possible problems:

1. As an adult, you are older and much wiser than your children. Accept the challenge of renewing your affection; it is a challenge that will be well worth the investment.
2. Take it easy on the kids, especially where discipline is concerned. It's best for the kids to have a constant routine, so let your spouse's rule stand. Don't barge in as the "heavy." One of the more difficult areas of readjustment is in the area of discipline of the children. Even when the family is intact, discipline may be a problem. The problem often is not that one parent is too strict and the other is too lenient, but that the husband and wife are not in agreement on how to discipline the children. In addition to the normal discipline difficulties parents experience, separation often moves the single parent into a position of negotiation, a style of discipline that will probably engender a quick sense of disdain and disgust in the returning spouse. As

you move back into the life of your home, it might be well for you to remember that you have been accustomed with the Army to giving and receiving orders as a way of directing human behavior. Negotiation is generally not one of your ways of handling discipline. If you begin to suggest to your spouse, as some have done, that this is not the way things are done in the unit, you should not be surprised to hear the response, "You're right, Babe, this isn't the Army. It's home and that's the way it's going to be run; as a home." It is certainly to your advantage if your spouse has been sharing with you during the separation how they have been negotiating the discipline. You need to be in on the various changes that have taken place even if you may not agree with the judgments they have made to cope with single parenting

It is best not to make alterations regarding present discipline procedures for at least two or three weeks. When you do consider making alterations in the discipline do so only after careful negotiating with your spouse in the absence of the children and in a climate of controlled emotions. It is very important that the children see mother and father as a united front within the discipline arena. Remember that consistent discipline and a united front give children a deep sense of security and an abiding sense of being loved.

Also remember that sometimes in anger and frustration, the single parent spouse of the deployed soldier may threaten the children with, "Just wait until daddy, mommie comes home . . ." This puts you at a disadvantage since the children may live in stark fear of your return. If you suspect that this has happened, you really should address this issue by letter to your spouse. It is important to let them know that you do not want to reenter as the "heavy" to fulfill all the falsely prophesied consequences.

3. Don't ask your spouse to pack the kids off to grandma's so the two of you can have an intimate reunion. Remember, it is vital to reaffirm your bond with your children! You and your spouse can skip away sometime a little later for a "second honeymoon." I also think it is a great idea to send your children a personal invitation to the airport for your return.

Remember, children need to celebrate your return, too!

4. Be patient . . . it will take time for your children to regain trust and confidence in you.
5. Take some personal time with each child to tell them how proud you are of his or her accomplishments.
6. Also tell each child how you appreciated all the help he or she has been in your absence.
7. If you are bringing gifts home, remember to make sure that you bring one to each child. What you give does not matter, but to leave out a child will cause that child to be deeply hurt. If you leave one of your children out of the gift giving, they will see it as, "Daddy/Mommie loves everybody but me." But always be sure to remember that the greatest gift you have to offer is yourself!
8. Take a lot of time to talk and listen to your children. It is very important to keep on talking and acting in a caring manner even when you feel they are rejecting you. *Remember. they need you!*

9. It is very important to also remember that your children are not miniature adults. Treat them with love and respect but don't be surprised when they do "childish" things.

Now it is very normal to feel that we want to be alone with our spouses when we first get home. But in most cases, doing this can be a real mistake where the children are concerned. Being alone with your spouse will just have to wait a little while. Children simply do not understand being pushed aside at a time when they need our attention.

One of the things we also need to remember is that some of our children will have grown from one stage of development to another since you left home. If you do not recognize this it could be damaging to your initial reunion. A toddler may now be a runner, a thirteen year old daughter may have blossomed into a fourteen year old with changing emotional needs and feelings. We need to take these developmental processes into consideration. Our children have needs, feelings, wants, frustrations and joys that they want to share with us. We will make our reunion more pleasant and productive by being aware of them and being thankful that we have a hand in shaping their lives. You and your children want to hear those very same words, "Here comes my daddy/mommie and he/she loves me and cares about how I feel."

During this homecoming time we also need to know that there may be times of frustration and even jealousy for awhile. It may bother us that there is a closeness between our spouses and children that we do not share. This situation can only be overcome through a joint initiative (theirs and yours) to be close. I know that it is difficult for some soldiers to become truly close to their families; but you need to try by loving them and sharing with them. It is very important to know that intimacy does not just happen; it takes hard work; the hard work of being ourselves and being open to the ones we love.

FINANCES . . . the "good ol' problem of the check book"

It is no news to any of us that inflation in our nation is driving many families to the edge of financial disaster, and some over the edge of bankruptcy. It is becoming more difficult for the enlisted and junior officers' spouses to make ends meet. It is important for each of us to remember that our spouse has had to maintain the home and manage the budget alone. For this fact alone compliment and support your mate. It is extremely important for you to recognize the huge job faced by the homemaker who has to handle a budget which has been additionally stressed by the added expense of separation. You need to know about rising fuel and food prices. Your spouse may have helped by sending you newspaper clippings about the cost of cars, fuel, interest rates, groceries, housing and other changing financial matters. Couples who have planned prior to a separate tour to purchase a home or rent a house may have to change these goals. The first week you are home go shop at the commissary and the gas station and become aware of the latest prices so you can see first-hand how they have been affecting your spouse and the budget. You will not only have a greater appreciation for the difficult job your spouse has had in the past, but this will also aid both of you in planning your future budget.

Many young couples have gotten into a real bind because they like to celebrate homecoming with a real spending spree. Remember, if you can't afford it, don't do it! The urge to spend usually passes.

INFIDELITY . . . truth or fiction?

It is very normal for this question to flash through the minds of both husband and wife: "Has he/she been faithful?" The hardest "homecoming" problem with which to cope is infidelity. It is the least likely to happen, but the most shattering.

The four most common mistakes in handling infidelity are:

1. To be totally unprepared for the possibility. This in no way suggests that husbands and wives should be suspicious of each other. It is important to remember that suspicions may be the result of one's own "misbehavior," and read as such by one's mate. Faith in each other is a necessity in a marriage of love. It is also true that we are married to human beings with strengths and weaknesses and that we human beings do give in to stress and pressure. To be totally unprepared for the possibility can lead to overwhelming dismay, disorientation and shock.
2. If you were "unfaithful" to your spouse, the worst thing to do is to dump the facts on a totally unprepared spouse to relieve your own sense of guilt. This is almost as selfish as is infidelity in the first place. If you have the need to deal with the guilt, then talk to a chaplain or someone else who is trained in counseling.
3. Being "unfaithful" is something that rarely "just happens." Normally infidelity is a symptom of a troubled person or a troubled marriage. If you really care about yourself and your marriage and are being "unfaithful," seek a counselor who can help you.
4. Most important of all, infidelity does not in itself mean that the person does not love his/her mate. It does mean that there is a problem either in the person or the relationship. Again, it is serious; get help.

EXOTIC PLACES . . . Gifts and Stories

Expect your spouse to be a little envious of your travels, so go easy on the descriptions of the exotic places you have been.

Most of you have purchased gifts for your family. Some of you have over-spent purchasing gifts for your spouse and family in order to assuage your guilt about leaving them alone. If you have been over spending, remember it has probably put a severe strain on the budget at home, especially if you charged these gifts, which must be paid by our spouses back in the States. Don't be surprised if your spouse is considerably upset about this over-spending pattern since they have been miserly budgeting, trying to make ends

meet. Most males don't find shopping in foreign places fun. But, many of wives are really angry over what they consider to be "having fun shopping," an activity she has curbed and sometimes denied herself due to her austere financial program.

LANGUAGE . . . those little four letter words

For many of soldiers four-letter words may have become an unnoticed part of your language while being away from home. It is important that this language be left with the Army. These "four-letter words" are inappropriate in the home, especially around children.

FAMILY . . . things old and things new

Family rituals can help the homecoming process. Soon after getting home, check with your spouse about which old family rituals (meals, activities, bed time, etc.) they have maintained. This will help you to pick up on common history. Ask your mate about new rituals, in order that you may join in them.

Epilogue

It is important to remember that most homecoming couples will not experience serious problems. Also, most problems resulting from deployment can and will be overcome. Almost everyone cannot wait to be reunited with their spouse and family. Reentering the family, having the family reunited, is the desire of the great majority. It is an emotionally thrilling experience to meet one's spouse again. The tears, waves, embraces, prayers, joy and excitement are overwhelming in their intensity.

The great majority of couples work through the "homecoming" period of adjustment by naturally renegotiating and sharing feelings, expectations and needs. But every so often a couple or family needs outside help with renegotiating. There is no disgrace in needing help. The only disgrace is a false pride which cannot allow someone to say "we need help." The Chaplaincy is here to help you and your family.,

Have a *great* "homecoming" and a warm and rejoicing period of adjustment.

Appendix

Reunion/Homecoming

DEFINITION. Reunion designates that period of adjustment following the return of a soldier from an involuntary or voluntary (e.g. unaccompanied tour) short or long term deployment.

RESEARCH. Eastern Virginia Medical Association states that reunion and homecomings are more stressful than the initial predeployment and deployment phase. Army research findings on separated families show that family problems emerged when husbands returned. Wives found it moderately to very difficult to handle their husbands' return. The readjustment period, which generally lasted about two months, was characterized by physical symptoms, children's behavior problems, and wives' lower levels of tolerance for requirements imposed on them by their husbands.

EXPECTATIONS. For many couples, the first weeks of reunion are the most challenging part of the whole deployment experience. The big question for married soldiers and families during the pre-reunion period are "What will it be like to be together again?" and "How has this experience changed us and our relationship." Tension emerges and becomes more acute two weeks before and two weeks after return. Various kinds of expectations are set.

ROLE CONFUSION. The soldier may feel confident that everything and everyone will be just as they were left; and he or she will be welcomed with open arms immediately into old places and roles. On the other hand, he or she may fear that everything will be changed; the family will not take him or her back. Roles have been taken over by other family members.

FEAR. The spouse may fear that the soldier will not like the new competence or that freedom and confidence will be taken away when roles are resumed. The children may fear that the soldier will return and express anger for a long list of misdeeds that the other parent has saved up for him or her. This period may make everyone feel somewhat out of control and approach the reunion with mixed feelings. For families with genuine problems, homecoming may occasion dread at the same time it promises new solutions.

CHANGE. It is helpful to provide programs which give married soldiers reminders of how patterns and people at home may have changed in their absence, skills to reconnect with their younger children (or to bond for the first time with a newborn) and information about relationships and personal matters, empathy for their family members' experience and homecoming "point of view."

Freedom Isn't Free: Just Cause, One Year in Review

William T. Barbee and Michael S. Tinnon

It doesn't seem possible that an entire year has passed since that fateful day on 20 December 1989. This date commemorates the US invasion of Panama and Operation "Just Cause." It is seen as the turning point in this small country's struggle for freedom. It is good to see that the passing of time hasn't diminished the zeal of those who slowly rebuild their world under the leadership of a new democratic government.

It is not ironic that one year later, the attention of our world focuses on yet another struggle for freedom. In many respects, the underlying causes are similar. We who wear the uniform understand, perhaps better than most, the emotions that surround the Crisis in the Gulf and the price we must all be willing to pay to insure global peace.

On December 20th, the citizens of Panama celebrated the first anniversary of their fight for independence. And so, we pause to reflect on "Just Cause", A Year in Review:

AMERICANO SOLDADO GRACIAS! LA LIBERTAD Y DEMOCRACIA TE SALUDAN! This is the greeting we received shortly after "Just Cause." Translated it reads, "American Soldier Thanks! Liberty and Democracy salute you!" We saw these words everywhere—emblazoned on billboards, painted on signs, printed on T-shirts, and shouted from tenement buildings. They were meant as a tribute to the men and women of the American armed forces who assisted the Republic of Panama in taking its first steps towards gaining freedom. They were costly steps for as we all know, freedom isn't easy and it's never free.

Political Perspective

In some eyes, Panama is merely another "Third World" country drowning in her own poverty. However, we discovered that Panama is a complex country whose

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poverty belies her heart. Her hope for the future, to be a free people—free from the tyranny of any one dictatorial regime was legitimate. Throughout the years she had endured sinister oppression but thanks to “Just Cause” she has tasted the sweetness of freedom.

Franklin Roosevelt once spoke of four freedoms: freedom from want, freedom of speech, freedom of worship, and freedom from fear. As citizens of North America, we proudly claim these freedoms and cling to them with deep conviction. On the other hand, Panama had been stripped of every freedom. To them, “freedom” was just another word for nothing left to lose. Exploitation, oppression, poverty; these were terms they understood well. Life consisted of serving a greedy dictator who operated under the philosophy, “what’s mine is mine and what’s yours is mine.”

How then can we identify with what happened in Panama? As Judeo-Christians, how should we respond? There is a popular song that contrasts life in two different worlds: the world of freedom and the world of oppression. The song writer paints a graphic picture of those less fortunate, who possess no freedoms. It speaks to a Judeo-Christian nation about such things as injustice, hunger, poverty, and exploitation. The lyrics admonish us to “think twice, just another day for you and me in paradise.”

Biblical Perspective

Unfortunately, the Bible does not give us simplistic, ready-made solutions to the complicated moral issues of nuclear war, the defense of Saudi Arabia, or counteracting insurgencies throughout the world. These are issues with which we must all struggle, individually and collectively. In moments such as these, we find ourselves frustrated—questioning ourselves, our theology, and our God. We ask “where in the world was God during Noriega’s ruthless reign? What was he doing on behalf of the poor, the hungry, and the destitute?” If we understand God to be omniscient and omnipotent, how could, an all-knowing, all-powerful God allow such atrocities to occur? Isn’t God supposed to be working among the poor, the oppressed? Where, then, was He? There is no doubt in our minds that He was here, identifying with the people of Panama at the point of their suffering.

We can find comfort in the fact that the Bible does indeed contain many of the answers to our perplexing questions. In Exodus 4, we are reminded how the Hebrews suffered under Pharaoh’s oppressive hand, how he enslaved them and forced them to build bricks without straw. The Hebrews could easily identify with the Panamanians. They, too, had lost most of their personal freedoms. And they, too, took difficult first steps towards liberation. The story records that seven times in Exodus, (chapters 4-14). God hardened Pharaoh’s heart. God actually encouraged Pharaoh in his rebellion and used him to fulfill His divine plan. Perhaps this “hardening of the heart” is a primitive, biblical way of explaining why the Hebrews had such a tough time becoming free. Perhaps, this “hardening of the heart” is what happened in Panama. In a strange, roundabout way, people like Pharaoh and Noriega become instruments for God’s saving grace.

Theological Perspective

From a Judeo-Christian perspective then, has the American response to Panama been justified? Were we right in coming to their defense? Were we morally and ethically obligated to intervene? Is there any “Good News” to be found? These are the kinds of critical questions that we as a thoughtful nation must ask ourselves. They are healthy questions that lead to growth and help keep us honest.

Theologians have, long discussed the “Just War Theory.” Briefly stated, the theory contends that any nation or group of people has a right to protect itself against a threat. Clearly, the Noriega reign had become a major threat to the security and welfare of American service members and civilians living in Panama. But the brunt of the threat was borne by the citizens of Panama. For them, the American intervention proved to be a type of salvation—a salvation that came with a high price tag.

The plight of Panama is not just another story about oppression in a third world country, a story to be seen on the 6 o’clock news and soon forgotten. It is a story that goes right to the heart of what it means to serve God and keep His commandments. Jesus taught that the sum of the commandments is to love God with all our hearts and our neighbors as ourselves. Who, then, is our neighbor? Jesus tells us that the one in need is our neighbor and the way we demonstrate our love for God is by loving our neighbor. The response of the American people has been that of a neighbor.

The United States military forces successfully removed Manuel Noriega as dictator and are helping to rebuild a nation, one that had been ravished by greed and corruption. The American people have responded with generous donations geared to humanitarian relief. We have reached out helping hands and said, “Neighbor, let us work together for freedom.”

Truly then, we were morally and ethically obligated to help Panama secure its freedom. Tony Campolo has said, “I seriously doubt that we can call ourselves Christians if we can idly stand by and, do nothing when encountering poverty, hunger, and oppression.” Therefore, if we question God’s presence during Panama’s struggle, we need only turn to Luke’s Gospel for our answer. Luke tells us that we will find Him wherever we find the outcasts, the down-and-outers, the sick, the hungry, those who are hurting, the brokenhearted, the oppressed.

Jesus himself addressed the principles of what our response to Panama should have been. He said, “For I was hungry and you gave me something to eat; I was thirsty and you gave me something to drink; I was a stranger and you invited me in; I needed clothes and you clothed me; I was sick and you looked after me; I was in prison and you came to visit me.”

Then we will answer him, “Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go visit you? When did we see you oppressed and help free you?” Jesus will reply, “I tell you the truth, whatever you did for one of the least of these, you did to me.” In the spirit of Jesus’ words, the United States responded to an oppressed nation’s need for liberation.

Clearly, the situation in Panama had become a choice of moral and ethical values. And thus, on 20 December 1989, we came to the aid of our neighbor. The price for freedom was costly and one that was paid with blood, lives and the innocence of countless young men, women, and children on both sides. Some say the Republic of Panama lost her innocence on that day. In reality, her innocence had long been lost and this date marks the beginning of her road to maturity.

One year later, we reflect that Panama is not so much a story to be told, but one to be lived. In talking to the people of Panama; one truly comes to understand that "FREEDOM ISN'T EASY AND IT'S NEVER FREE!"

The Rediscovery of Anguish

Peter B. Vaill

At this time of agony for the people of China, and for democratic ideals and the human spirit everywhere, I should like to begin by reading two short chapters from the Tao Te Ching. The first is Chapter 23 from the Witter Bynner translation:

Nature does not have to insist,
Can blow for half a morning,
Rain for only half a day.
And what are these winds and rains but natural?
If nature does not have to insist,
Why should man?
It is natural too
That whoever follows the way of life feels alive,
That whoever uses it properly feels well used,
Whereas he who loses the way of life feels lost,
That whoever keeps to the way of life
Feels at home,
Whoever uses it properly
Feels welcome,
Whereas he who uses it improperly
Feels improperly used:
"Fail to honor people,
They fail to honor you."

This article is reprinted from the Spring 1990 issue of *Creative Change*, a periodic publication of the Association for Creative Change. ACC is a multicultural network of people committed to integrating our spiritual lives with our work as catalysts for positive creative change in the world. It is an Association grounded in the Applied Behavioral Sciences and centered in the Spirit.

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And then the thirtieth chapter as rendered in the Feng/English translation:

Whenever you advise a ruler in the way of Tao,
Counsel him not to use force to conquer the universe,
For this would only cause resistance.
Thorn bushes spring up wherever the army has passed.
Lean years follow in the wake of a great war.
Just do what needs to be done.
Never take advantage of power.

Achieve results,
But never glory in them.
Achieve results,
But never boast.
Achieve results,
But never be proud.
Achieve results,
But not through violence.

Force is followed by loss of strength.
This is not the way of Tao.
That which goes against the Tao
comes to an early end.

Global Anguish

The title of this talk is “The Rediscovery of Anguish.” It is not as pessimistic as it sounds, but in the next few minutes I do want to raise some issues that I think need more attention in the process of trying to foster and facilitate change in persons, organization, and society.

When I was invited to give this talk a few months ago, I had been thinking quite a bit about anguish—how in particular our glitzy, technocratic, can-do society and culture seemed to have a hard time with anguish, and in particular that there did not seem to be a real public ethos of anguish except on just a few subjects such as the Kennedy and King assassinations and the Vietnam War (beginning about five years after it ended rather than during it). There was public, sustained anguish about civil rights in the 1960s, but there has not been any recently, it seems to me. Pollution of the environment has yet to achieve any national consensus of anguish, nor has the towering public debt. Peace and disarmament probably have a consensus, but not an anguished one. Aging is as yet invisible in terms of a public ethos of anguish. The drug epidemic and the AIDS epidemic are contemporary examples of our nervousness about public anguish. We agree these are problems and that someone ought to do something, but we would prefer that it were not so *public*, so graphic, and so frustrating. As Carly Simon sang 18 years ago, we would prefer to “close the wound, hide the scar.” The marital agony that she was writing about, by the way, never developed a public ethos of anguish either. Abortion is an issue on which a great deal of private anguish occurs. But note how in public all we can do is scream at each other. There is little if any shared anguish over this tragic, stubborn predicament we are in as a result of the combined implosion of moral and religious values, individual

rights, medical technology, socio-economic factors, and ideas about the proper role of government.

All this was in my mind when the invitation came to address you. And so, perhaps rashly and prematurely, I committed myself to talking about the role of anguish in social change. I knew this Association interweaves a strong spiritual emphasis in amongst its concerns with change and improvement in the human condition, and I knew that if I was going to deal with anguish I would have to get into spirituality. So: this seemed to be the perfect group with which to “rediscover anguish” and explore its role in “healing our home.”

I must say that my subsequent process has been a somewhat anguished one! I quickly found that the original level of my concern—all these macro, global problems—was too big for a talk like this and probably even too big for me, period. I still think there is something in the original notion that our national spirit suffers from our inability to communicate meaningfully with each other publicly about our fear, our pain, our sadness. We keep thinking we’re going to solve these problems once and for all and that there will be no more anguish in need of caring, ministry, and healing. We continue to ignore the wisdom of Ford’s Secretary of HHS David Matthews, who dubbed ours the Age Where Things Have Not Turned Out The Way We Thought They Were Going To, as well as many far more penetrating social critics who are trying to understand how such pain and such awful problems can apparently be relatively invisible to the optimistic, can-do, problem-focused American soul.

Anguish in Organizations

I do however want to explore the role of anguish at the more local level of our daily work as teachers, trainers, consultants, and concerned citizens. I want to offer some suggestions for how a greater awareness of anguish can enrich our understanding of the situations we are in and bond us more closely to our colleagues and our clients.

In my experience as a consultant and trainer over the years, I must say that the subject of anguish has not come up too often. In fact as I think about it, I believe the only organizational issue I have encountered where consistently there is real personal anguish accepted as part of the issue to be dealt with is in the area of layoffs and downsizing and plant closings. That people are *really hurting* as a matter of *fact* is accepted on that particular issue. But I can’t think of any other where it has been accepted—not certainly the stresses and strains of such things as new product introductions and new technologies, not around intense competition for plum promotions, not with respect to changes of command at top levels—although occasionally that can get emotional.

Every personnel counselor and plenty of loan officers in the organization credit union are privy to what people are going through personally, but there is little or no recognition or acceptance of it publicly in the system. Reorganizations might properly be matters of anguish, but we tend to lather our feelings over with cynical humor—that’s what I mean, in fact, by the lack of public ethos. We can’t just share our pain and confusion with each other. We have to transform it. There is massive suppression of anguish going on in the organizations and

communities of the developed world—no one's fault in particular; just a fundamental part of the culture.

When worry, pain, confusion, trapped feelings, and fear become intense enough they are what I am calling anguish. I think there is a lot of collective but unexpressed anguish in our modern organizations, judging at least by what individuals say, but such stress symptoms as turnover, substance abuse, interpersonal conflict, and hair trigger litigiousness.

My basic point is that we cannot talk about change to alleviate these feelings if we cannot be more open about them in the first place. In these anguished feelings lie the spiritual meaning and spiritual energy that are central to their transcendence and to their healing.

Anguish: Spiritual Loss

Anguish suppressed is anguish displaced, I am afraid. If people can't show openly how sad or worried or frightened they are, the anxious energy puts on masks. Anguish puts on the mask of workaholism and attacks the substance of the issue in a frenzy. Anguish puts on the mask of political astuteness and adroitly maneuvers around the system, sniffing constantly for danger or for an advantage that might bring greater security. Anguish puts on the mask of technical rationality and searches diligently for optimal solutions—solutions that by virtue of their elegance, their comprehensiveness and their scientific grounding will supposedly alleviate suffering. Of course they never do; they always promise more than they deliver and bring with them in the bargain a whole new set of issues and costs which did not exist before the rationalistic optimal solution was adopted—and anguish is compounded.

Suppressed anguish self-medicates with drugs and alcohol. Suppressed anguish grasps at magical cures and esoteric visions. Suppressed anguish, most tragically, even puts on the mask of passivity, indifference, and depression.

All these masks are endemic in the "developed" world. We see them everywhere and they are so common and accepted that they are hardly seen as worthy of comment. The world is full of workaholics, technocrats, wheeler dealers, depressives and stressed out substance abusers. S— happens, the bumper sticker says with its own mask of worldly wisdom. So what?

My main point, as I said a minute ago, is that we cannot talk about change to alleviate these feelings if we cannot be more open about them in the first place. They are fundamentally feelings of spiritual loss I think—that is what makes them matters of genuine *anguish* and not just annoyances and minor disappointments. As people like us try to do more and more with organizations—as we strive for higher levels of performance, deeper relationships among organizational members, greater degrees of personal self-realization for individuals, we come more and more into the realm of the spiritual meaning of life. We are talking after all about helping to bring out the best in persons and in groups, and in organizations. We are talking about helping people to manifest the most beautiful and precious human characteristics we know—trust, care, creativity, joy and exuberance, courage and perseverance. The human beings who are going to manifest these qualities are going to be spiritually quite developed both personally and in their collective norms and values.

How are they going to get this way? Are they going to be “engineered” into this consciousness and mode of action by some behavior mod technocrat? I doubt it. In fact I am sure they will not. People are going to develop spiritually by some other kind of spiritual program than something designed and administered by a rationalistic problem-solver. That is why it matters that anguish is suppressed and forced into various dysfunctional guises, and why it matters that we have to help anguish come more clearly and publicly into the open in groups and organizations—so that people can find out who each one really is, what is really on each one’s mind, and what each one really has energy for.

Fundamentally, it is so that people can more clearly experience each other’s capacity to love and be loved, for one thing this meditation on anguish has taught me is that one feels the most anguish over that which one loves most deeply—when it is lost, or not what one yearns for it to be, or in mortal danger.

People do love their organizations. They love their products and services. They love their industries and they love their stakeholders. They love their work colleagues and they even love their bosses. Or at least they sometimes love these various people and things. In the highest performing systems they clearly love all these things intensely. So when things go wrong, they feel anguish; they wouldn’t call it this, but they feel spiritual pain. *That is what anguish is—spiritual pain.*

Anguish and Values

I wish now to connect anguish and spirituality to the situation people are in at work. Organizations are value systems. This is not something we hear as often as we should. We hear that they are economic entities. We hear that they are instruments to pursue objectives. We hear them described in terms of their technologies and transformation processes and in terms of inputs, throughputs, and outputs. We hear them likened to the nervous system and we see them modelled as information systems. But organizations are also value systems. They are relatively stable expressions of human priorities, i.e., values. Whatever else they are, however else they can be modelled, they are expressions of this—of what people want and don’t want, value and don’t value, attach meaning to and don’t attach meaning to.

I call them “relatively stable entities” and that is what they are supposed to be. However, increasingly, in the modern environment, they are not. They are undergoing chaotic change—in technologies, in markets, in membership and leadership, in expectations of stakeholders. The changes are in large increments, they are uncoordinated in their number and magnitude, they are threats as much or more than they are opportunities, and so they don’t breed pleasurable anticipation. They are changes requiring change in values and priorities, not just change in actions and policies and physical equipment.” The chief challenge to today’s top managers,” says Canadian management expert David Hurst, “is finding tomorrow’s business.” In the first instance this search is a search for new values, new foundations for tomorrow’s organizations.

In addition to all these characteristics of modern change—large increments, uncoordinated and crosscutting, threatening, and challenging values

directly—modern organizational change is also *continuous*. The modern organization and environment is a *novelty generator* and this characteristic strikes at the very essence of what an organization is and what it means to be organized.

In a world of continuous change we are perpetual learners perpetually in the position of discovering what values and actions are possible under existing conditions, but ready also to conduct this process of discovery itself continually. No matter how beautiful the combination of values and actions we discover along the way, we have to be prepared to let go of them in favor of new combinations which will be more adaptive under new conditions.

So organizations are destabilized value systems in our world. The changes we would like to introduce are only some among many that are going on.

Values are our grounds of meaning. They tell us how the world ought to be for us. They tell us whether we are in a place that is good or not good for us, in a place that is getting better for us or getting worse. Valuing—preferring—is part of what it means to be human. We do not have to just take things as we find them, for our minds guide us to introduce changes that will be better for us, our communities, and our species.

As our grounds of meaning, values are one of our primary ties to whatever we consider to be the larger meaning and purpose of the world and the universe, and of what we consider our role in it all to be. We say we value what we value *because* . . . and then we put a reason behind the because. The reason may be a scientific one, a practical one, a philosophical one, a whimsical one, or it may be directly and explicitly a religious one, appealing to a divine Plan of Providence who has certified the correctness of the value and/or commanded adherence to it.

The interesting thing is that *all* values—and for most Americans our initial reasons for valuing what we value and believing what we believe are materialistic and quasi-scientific—all values, regardless of what their initial “because’s” are, trace ultimately to some supernatural, or mystical vision of what the universe is about. It’s a simple process to demonstrate: one just keeps asking, “. . . and why do you value (or believe) that?”, in response to each “because” statement or “in order to” statement that a person makes. As the question of *why* the belief or value is held is asked repeatedly, a point is finally reached where the value or believer has no more reasons and is forced to say, “because that’s just what I believe,” or “because that’s just the way I think things are.” In other words a point is reached where a statement of faith is made and the reliance is on a truth or order beyond the natural, visible, empirical truth and order of everyday life. This is a fairly commonplace observation among philosophers, even though you don’t hear it so often in the worlds of the behavioral sciences and management and organization development. All values are ultimately grounded in a supernatural, mystical, or divine vision, whether or not the person has made it explicit to her or himself. This says, then, that all values are profoundly matters of faith, because another name for the supernatural or divine is the invisible and unknowable. Faith is indeed a mode of knowing, but a very different one from the one valued and trusted by the culture we have all grown up in. Yet it seems to be fairly clear that actions in organizations taken by manager, members, and consultants are matters finally of faith.

Anguish and Faith

Now it is easier to see why anguish is such an important matter in human affairs, and why its suppression is such a dangerous and misleading matter. In the chaotic world of the modern organization values are under constant challenge, which means whether we realize it or not our faith in the rightness of our actions is constantly challenged. Regularly and frequently our values do not withstand the challenge. Sometimes they are merely defeated, as when a competitor finds a way to pursue the *value* of quality more effectively than we do, or where the *value* of a careful search for a new key employee turns up someone who proves to be unable to do the job. But sometimes the very value itself that we held is negated. We valued the long term; short term thinking won the prize. We valued merit and evenhandedness in cross cultural dealings; knowing the right people and greasing the right palms turned out to be the governing values. We value means over ends; we find ourselves losing to one who values ends over means.

Where the very *values* one holds dear are negated, anguish is often the result. Anguish can also attend the situation where all parties agree on the values but some parties cannot seem successfully to pursue the values and must face the despair of not being able to achieve what one values.

Because the organization is a value system and because modern conditions constitute a nonstop process of challenge and negation to our values, and because anguish is the result of the loss of the persons, ideas, and things we hold dear, it *must* be possible to discover the nature and working of anguish in the modern organization. Otherwise we are deep in denial, playing a game of mirrors and let's pretend. Furthermore, if we do not deal with the anguish that accompanies the pounding our values are taking, we will not be able to reflect on what values are possible under the emerging conditions, and on how our faith in the idea that there *is* meaning in life can be kept robust and forward-looking and inspirational to those around us.

Notice that what I am talking about does not apply just to an organization that is undergoing an unusual buffeting at present, such as an assault by the Japanese, a power struggle at the top, or a major law suit. What I am talking about applies to all social settings, no matter how superficially tranquil or sheltered they seem to be. We are living in a time where people are being pulled from their cars on a highway and shot. No one is immune from surprise. A terrorist, by definition, is someone who intends to harm you in a time and place and manner that you never expected, and the world is full of terrorists, some with Uzis, yes, but some also in three piece suits sitting at terminals or lecturing before a flip chart.

Anguish and Creative Change

It seems to me that "creative change" under the conditions I have sketched, has to involve the spiritual pain, the spiritual condition, and the spiritual development of those who are involved in it: those who are the objects of it, those who authorize it, those who lead it and those who consultatively facilitate it. I don't see that it is a matter of *choice* if values and spirit, change, and anguish are related in the way that I have described.

Without rapid change, that is, in a tranquil, stable world, it may be possible to maintain the illusion that spirituality is not involved in the conduct of human affairs. But it is indeed an illusion. The truth is that spirituality is there, and it has always been there. Americans are both privileged and cursed to be the first society to discover that thorough and extensive introduction of science and technology into every corner of society does not diminish the presence and significance of spiritually one iota.

The pervasiveness of spirituality means that the ideas we have about leadership, management, organizing, and facilitating change are *incomplete* to the extent that they do not recognize the spiritual basis of working with human beings. They are *inadequate* in times of change to the extent they do not recognize this spiritual basis, and they are simply wrong if they try to argue that the spiritual condition of the people involved is of no importance to the way things proceed. And these methods have been wrong not just in recent years, not just since O.D. was invented or since post-World War II prosperity. They have been wrong for all time—wrong for as long as there have been human beings involved, because spiritual *feeling* is such a significant part of what it is to be a human being.

So an O.D. that makes the use of “applied behavioral science” findings the central thing to do is wrong. A management that tries to engineer structure to guarantee the actions it wants and suppress actions it doesn’t is wrong. A strategic plan which assumes the adequacy of a purely secular mission to define the meaning of the organization is wrong. A scoring system for assigning merit pay raises on “objective” criteria is wrong. A leadership style which does not appeal to followers’ spiritual qualities and yearnings is wrong. I could go on. I think these rationalistic and materialistic models are wrong wherever we find them. In calling them “wrong” I mean they are in error. They misvalue the person. But I guess I must also own up to a moral judgement in my use of the word wrong. I mean both a mistake and, yes, I mean *improper* in a moral sense. This is the moral stand I take—and of course I am not alone, either in this room or in the profession at large. But it is getting to be time to speak up, first on behalf of the reality of anguish, but more importantly on behalf of the need for spiritual development.

Since the situation I am talking about has been around for a long time, and since we are by no means the first society of humans to be struggling with our anguish, can we learn anything from other human communities who have struggled similarly? I think we can.

Anguish and Professional Practice

There are three things I want to call attention to in particular which seem to have occurred rather consistently in earlier ages, and indeed which can be seen around us today, although so far as I know they are not interpreted as direct attempts to cope with anguish. All three of these broad developments I wish to describe here in closing are matters that I hope can more and more become part of our practices as men and women who are interested in fostering spiritual growth and “healing our home,” the theme of this conference.

Time

First is the matter of *time*. We must be one of the most impatient societies in human history. Rush, rush, rush. It is no wonder that another name for workaholism is “the hurry sickness.” I am talking about dwelling more fully in the time of our anguish. The anguished feelings we have are going to be around for years. Which social condition or type of condition that was a matter of anguish in 1960 no longer exists? Our troubles last for years—and in fact America’s troubles may be just beginning if you believe some of the apocalypticists there are around. To care more about time gives us more time to ground ourselves in what is really going on. We become more sensitive to the emptiness of quick fixes and temporary palliatives. It is said that the alcoholic or drug addict finally takes action to begin recovery when they realize this rotten situation is going to go on and on and get worse and worse. That is what I mean by finally coming to dwell in one’s anguish. This is when, too, it becomes clearer and clearer that nothing on earth is really going to save us once and for all, and that realization is a giant leap forward in spiritual awareness.

We can help our friends and clients *take time*. We can help them listen to just what kind of pain they are in and evaluate more thoughtfully just what might constitute a real resolution to the mess, as opposed to a shiny and attractive, temporary cover-up of the pain. We know that in the midst of all the pressure and the anguish people often don’t think too clearly; they grab at superficial solutions just so they can feel they have done something.

We can work with our clients and colleagues to help them deeply experience the feelings of pace and progress. Any change process is a collage, not a linear “course of action,” despite our mythology to the contrary. As a collage, with many fronts involved, impatience is an easy mood to fall into, especially for people with power to command others and who may be in the grip of the hurry sickness. Impatience is an attempt to relieve anguish. The reason patience is a virtue is that its companion in the soul is anguish.

Rhythm, pace, time. Isn’t it interesting that in O.D.’s thirty-year existence, no theory of the process of change beyond Lewin’s original three-phase model has been developed? Could it just be that the reason is that any deep theory of the process of change requires a theory of spiritual pain—anguish—and of its healing?

Networks

I saw a moment ago we can help our colleagues in groups avoid rushing to judgement, avoid committing what my colleague, Jerry Harvey, calls the “Abilene Paradox.” There is more to the question of groups—and it constitutes my second main avenue along which we can help with the rediscovery of anguish. Where there are no solid groups, where at most we are ethereal networks of superficial acquaintances, there can be little or no healthy, public expression of anguish. Everyone is too cautious. Many foreign students have told me that one of the most surprising things about America is that when we say “How ya doin’ ???” in a loud, jolly voice, we don’t mean, “*How are you really doing?*” We don’t expect an answer, they are astonished to discover.

Philip Slater called our basic organizing principle *The Pursuit of Loneliness*, and little has happened in the succeeding seventeen years to reverse that indictment. Our psychic bonds to each other become more and more attenuated and anguish becomes more and more private as a result.

A popular magazine recently suggested that *compulsion* is the disease of the Nineties. A compulsion, of course, is an uncontrollable attempt to relieve anxiety and anguish by some stereotypical piece of action, be it work, food, drugs and alcohol, sex, cigarettes, gambling, shopping, video games, or jogging. When the person cannot *not* engage in the activity without noticeable agitation and/or guilt, compulsion is at work.

I think there is a consulting practice here already developing. Many of these compulsions already are being addressed by the Twelve Step program that was originally developed by Alcoholics Anonymous. Many in this audience are doubtless familiar with these programs. The most significant things about these programs is that they are deliberately and intensely spiritual programs, and they are clearly conducted as fellowships. The anonymity principle was probably originally intended to avoid publicity and embarrassment and it still achieves that. But it also focuses attention not on the externals of who we are, but the internals—the things about us that transcend the superficial. In other words, the spiritual things.

Beyond the Twelve Step programs, we need to keep working on ways to bring people together. Networks don't always form automatically, and they certainly don't run themselves. Yet there is wide agreement that there is something called "networking" and that some people do it pretty well.

Warren Bennis and Philip Slater did a book over twenty years ago called *The Temporary Society* that was ahead of its time in seeing what was happening to groups in our culture. That book needs to be consulted again and updated. More than ever we need to learn to live in "temporary systems."

"Diversity" and "multiculturalism" are a couple of words we hear more and more. A practice is slowly developing in this area. But we must not forget its spiritual dimension, because spirituality is the most reliable quality that will transcend cultural differences. By that I mean that perception of another person's *spiritual* nature is the best way to get past difference of color, accent, personal habits, and, indeed, differences in religion. Religious faiths can only battle with each other so long as they can manage *not* to perceive each other's spiritual basis.

At present all around the world, though, "cultural synergy," by which I mean the discovery of the strength that lies in diversity, is more dream than reality. A practice that aims to realize true cultural synergy through facilitation of greater mutual perception, understanding, and respect at a spiritual level is as important a work as one could be doing in the world today.

Becoming Theologians

This rather heroic vision of our practice of leadership and facilitation leads to my third broad area of development and deepening. Given that there is so much unease about spirituality in society, and given that there is such proliferation of gurus and of spiritual ideas and methods, I think one who is going to navigate all

this in a sane and spiritually sound way has to be something of a genuine theologian. It *is* a ministry I have been describing in these remarks, but it is a ministry that is itself subject to all the confusion and all the temptations and all the distractions that everyone else is subject to.

When I say we must become theologians, I do not mean we must become abstruse, otherworldly contemplatives who periodically issue densely reasoned and essentially unreadable tracts. I mean we must become more down to earth, more personal and robust, more everyday. We need people to do for theology what someone like Douglas McGregor did for psychology.

We need to learn to think flexibly and freshly about spiritual matters. I see no reason why spiritual insights should turn into dogma, though that is what has tended to happen over the centuries. Maybe it is because some spiritual insights are indeed so shattering and engulfing that it is natural to try to freeze the essence of what happened to some person or group into a dogma for all time. In times of rapid change this won't work. For dogma to really take hold it needs decades of enough tranquility to repeat itself over and over. That won't happen in the world of our foreseeable future. What *will* happen is that spiritual pain—anguish—and spiritual questions will keep arising in new conceptual garb and in reaction to the cornucopia of new events and experiences the world holds. It will take a genuine theological consciousness to understand, and help others understand, what is happening; it will take a true sense of ministry to create and sustain the relationship wherein spiritual growth can occur.

The subject is not one for dabblers or for those who would catch the latest trend in consulting and training, but I believe there are thousands of professionals who are ready to explore what a spiritual practice, in both senses of the word practice, may be. Such a spiritual practice may start with the rediscovery of anguish.



Family Stress in Separation from the Military

Richard D. Thompson

Involuntary separation from the military will be seen by families as a threat to the status, goals, and objectives of the family. Therefore, a family crisis will occur. The severity of that crisis will depend on whether the family perceives it can handle the separation or not.

Effect on the Family System

What is critical for adjustment to occur is that family members must share an accurate definition of the problem they face. Sharing inaccurate information or not sharing information is very destructive to the family system.

It must be remembered that each family member will experience this crisis event in a unique way. No two persons in a family share the identical view of the world. Each person will attach a unique meaning to the crisis situation. These unique meanings may enable family members to work together toward crisis resolution or they may prevent resolution from being achieved. That is, an individual's response to this crisis may enhance or impede the family's progress toward common goals, may embellish or reduce family cohesion, may encourage or interfere with collective efficacy. What is of vital importance is not the "family's" definition of the crisis but an understanding of individual perspectives regarding this crisis. These perspectives will relate to the behavior of family individuals and ultimate family unity or destruction.

Effect on the Community

We usually focus only on the individuals who are in crisis and do not recognize the rippling effect it has on the multiple levels of the family and the social system of that family.

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It is important also to remember that individuals have an impact on their social system. We know that certain persons have more influence on communities and society than others. Because these influential individuals are likely to affect the broader social milieu in a way consistent with their own values, abilities, and characteristics, the levels of social system they influence are more likely to be supportive of their development than of the developmental process of persons with less influence. It is the task of the broader society to protect its members. Yet, this protection is likely to be more available and/or effective for some persons than for others (e.g., the middle and upper classes, whites, males, young and middle-aged adults, etc.). Thus the Army will need to make great effort toward coordination with society for the less protected groups or for those whose values differ from the dominant value system, i.e., white middle class.

Dangers to the Family

Families will be in a very vulnerable position during this crisis.

Study shows that marital satisfaction increases with income and decreases with that loss (Burgess and Cottrell, 1939; Burgess and Locke, 1953; Cutright, 1971; Gooded, 1962; Locke, 1951) and that income or loss of it plays a significant part in the overall quality of life of a family (Campbell et al., 1976). Thus with loss of Army career there will be not only stress on the family system but extreme stress on the marital dyad. The set up for divorce is in the making. Family and marital counseling needs to be included in future plans to downsize the military.

Family Stress Theory

Says that there are two related but discernible phases in a families response to life changes and catastrophes. The first phase is the *adjustment phase* and the second the *adaptation phase*. This theory also makes nine fundamental assumptions about family life and intervention in family life.

1. Families face hardships and changes as a natural and predictable aspect of family life over the life cycle.
2. Families develop basic strengths and capabilities designed to foster the growth and development of family members and the family unit and to protect the family from major disruptions in the face of family transitions and changes.
3. Families also face crises that force the family unit to change its traditional mode of functioning and adapt to the situation.
4. Families develop basic and unique strengths and capabilities designed to protect the family from unexpected or nonnormative stressors and strains and to foster the family's adaptation following a family crisis or major transition and change.
5. Families benefit from and contribute to the network of relationships and resources in the community, particularly during periods of family stress and crisis.

6. Family functioning is often characterized as a predicable with shaped patterns of interpersonal behavior, which in turn are molded and maintained by intergenerational factors, situational pressures that have evolved over time, the personalities of the family members, and the normative and non-normative events that punctuate family life through the life cycle.
7. Family interventions can be enhanced and families supported by both a diagnostic and an evaluation process which takes the strengths in the family system as well as the deficiencies of the family system into consideration.
8. Family functioning can be enhanced by interventions that target both the vulnerabilities and dysfunctional patterns of the family unit and the family's interpersonal capabilities and strengths which, if addressed, can serve as a catalyst for other family-system, wellness-promoting properties.
9. Families develop and maintain internal resistance and adaptive resources, which vary in strength and resiliency over the family life cycle, but which can be influenced and enhanced to function more effectively. These resources can play a critical role in fostering successful family adjustments and adaptations even after the family unit has deteriorated to the point of exhibiting major difficulties and symptoms of dysfunction.

Helping Families Cope

With these changes in families we need to help families adapt to the change from military to civilian. This means a balance and fit at both the individual-to-family and the family-to-community levels of functioning. When these things do not occur the family will remain in crisis and disintegrate.

The place we, the chaplaincy, can assist this is helping families capitalize on their resources and strengths, and helping them develop to a greater degree coping behaviors and strategies.



At Career's End

Temple G. Matthews III

Introduction

Today has been a day of significance in my life. It was not the unexpected telephone call telling me of a dental bill with a \$1,000.00 portion not covered by CHAMPUS which made this a day to be remembered. Today a promotion board met to consider me for the second time for promotion to Lt. Colonel. As I drove home the newscast reported that the Army had submitted a bill to Congress, today, which would allow mid-grade officers to be released from active duty. And, the mail brought the *Army Times* with a feature story on the proposal to pay up to \$83,000.00 to officers with as much as 18 years of active duty. Today has been a time for reflection on ministry, the Army and the meaning of 17 years of military service.

This reflection actually began several years ago. At that time I worked for a colonel who was consumed with anger and pain. He had served in some of the most prestigious jobs in the Army. Now it was coming to an end. Soon he would have to take off the green uniform. He was angry and in pain. The quality of his work suffered. As I observed this last year of his service I resolved then to grapple with some existential issues.

Life is a Mixture

As I reflect upon my last 17 years of military service I find it had its ups and downs. There have been times when I was angry and in pain. Sometimes I had to grit my teeth and bear it. These have been balanced by some very good times:

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a Chief of Chaplains who very early in my career wrote and thanked me for some work that I had done. I appreciate to this day his thoughtfulness. My selection to attend full-time graduate school, at a time when I was hurting and had not requested civilian schooling, was a gift which I can never repay. I thank the Army that gave this to me. My 17 years has had pain, but I can recognize the good, and it forms my view of these years.

Shock of Nonselection

I think that most of us dream of rosy futures, and contribution and success in our chosen areas. As a brand-new chaplain I had some thoughts of becoming a colonel. Within about five years I had decided this was unrealistic. But, I believed there would be no problem with my becoming a lieutenant colonel. The alternative just did not occur to me. Surely, I could make retirement and the rank of lieutenant-colonel. Nonselection for promotion is a quick way to force people to acknowledge their own mortality and vulnerability. A chaplain advisor once told me when I was a very junior chaplain, that I was in the top 25 percent of my group. I have since realized that I am not. I would like to think I am average. The statistics of the promotion process clearly show that others do not even consider me to be at the median of my peer group. In these times of force restructuring I am vulnerable.

Perceptions of the Nonselected

When one is nonselected for promotion it is normal for people to wonder why. Those who don't know the individual may simply decide that it is because the individual is a dud, or a less-than-effective officer. Supervisors may expect less than the best from the person. These expectations may become a self-fulfilling prophecy. The person delivers less than the best. The marks on the next evaluation form reflect this and the consequences become continued nonselection.

Intentional steps may be taken to affect this process. With my nonselection for promotion I obtained a complete copy of my microfiche, to include the restricted fiche with my appeal of an adverse Officer Evaluation Report. I have given these documents to every person remotely connected with my supervision. I simply asked them to review them as they would help them to supervise me. This cleared up any questions that these people might have had. I have also made these documents available to anyone else who was interested in me. I think that helped, at least in some cases, to break the cycle of people seeing me as a dud. They knew and understood the reasons for my failure to be promoted. Truth is not nearly as damaging as is error and suspicion.

I have often asked other nonselectees for their perception of the reasons for nonselection. This has never been perceived as voyeurism on my part. They have been glad that I was willing to ask. In addition, they have felt some relief in talking to me about it. The key, of course, is to ask in an attitude of care and concern.

Responsibility and Ownership

If the promotion board does not select me for promotion; if I am forced out earlier than I would chose; who is responsible for this? The easy answer might be for me to suggest that a certain colonel did it to me. There would be some objective support for this position. But, to use this fact to deny my own personal responsibility would be a common defense mechanism. Defense mechanisms are healthy if they are not used to excess and to deny reality. To completely deny my own responsibility would be a denial of reality. It is too simplistic to give total credit to another person. Whatever a person may or may not have done to me, I exercised choice and responsibility in responding to that individual. Commonly these choices and responses become patterns in relationships. Often there are other factors involved.

Very early on I had a marriage end in divorce. I was a chaplain in the middle of a bad marriage which resulted in divorce, and I became a single parent who shared joint-custody with my ex-wife. It is probable that these situations had an effect on my duty performance. How could it be otherwise? Out of this experience I clarified my values. I obtained joint custody of my children and time spent with them was more important to me than my future as an Army chaplain. I spent several years in this single parent role. I appreciate immensely those commanders and chaplains who understood and supported me. If my record is less than it otherwise would have been, I accept the responsibility for the values choices which I made.

It is easy to feel like a martyr. It is possible to pay a price for taking a moral stand. It does happen in today's Army. Realistically how often is this the reason? To say that this is the common occurrence is to say that most others are either immoral or amoral. I am not willing to attribute this to most everyone else. My decisions were simply mine and representative of who I am. Let us take responsibility for our own actions. People in these situations tend to focus on others and on external factors. My temptation is to blame a colonel who probably set out to "get me" and really had no desire to develop me. Still, I have some responsibility in all of this. If I focus on him to the exclusion of my responsibility I am very wrong. I made choices as to how to react to him. No one can "get" another person totally without cause. There is a responsibility that I have for the relationship.

It may be true that this colonel did not treat me fairly. So what? Life is not that of total fairness. The issue is not fairness but how I react to perceived unfairness. Can I say in all honesty that I have always treated others with total fairness? I have not always treated everyone fairly. So, why should I expect it from others?

When I finally leave the Army it will be with recognition of some real gifts given to me, along with some bruises.

God and Ministry

Is the value of my ministry determined either by my rank or by my years of service? This question will probably be of increasing importance in the near future. The force structure is likely to draw down. Many soldiers will leave the Army before they had planned to do so. Some of these will be people with near flawless records. They will grapple with the existential question of the meaning and value of years of service to God and country.

God may have called me to be an Army chaplain but that does not mean that he either called me to reach the rank of colonel or that he called me to reach retirement eligibility. Instead, God promised to walk with me wherever I go. It is this that I have experienced, and trust in for the future.

This is an important point. If I have not experienced God being with me in my past, can I really trust that he will be with me in the future? My point is not to question God. Humanly speaking my faith in the future is built in part on my experience in the past. If I am to trust in God in the future I must build my relationship with God now. I suggest that it is vital that those who face the future spend time in developing their spiritual relationships now.

Acknowledgment

It was a number of years ago. I was in a group of chaplains going through the serving line at a social. One of the enlisted servers was talking to another about a former supervisor who had just been selected for promotion. The chaplain in front of me broke in on the conversation telling them that they could not be right as he was in the zone and he would know if the board results had been released. The enlisted person simply responded that the board results had been released and he had not been selected! Moments later another chaplain called for quiet and prayer for the meal. As he began the prayer he thanked God for the joy that had come to those just selected by this promotion board. Nothing was said about those who had not been selected! The chaplain standing in front of me was devastated. Not only had he been given the news in this manner, his pain had also gone unacknowledged. As I visited with him privately at a later time this anger at being ignored came through clearly.

As a person previously nonselected I appreciate those chaplains who have walked into my office and simply said: "Greg, is it true?" When I answered, they indicated they had come to talk. Ignoring pain does not make it easier to bear. I have followed this practice with others who were not selected. In every case I have found them to appreciate my expressions of acknowledgment, care and concern.

At the time of my nonselection there were other chaplains in the area who were selected. One was selected after previous passovers. I found it helpful to confront my selection issues by visiting these chaplains and congratulating them on their selection. It is not helpful to the healing process to isolate oneself from life and others.

The Church

We chaplains are expected to maintain an active relationship with the church that endorses us. Our churches can provide a lot of help to their chaplains who are in transition. Most of us will be near mid-life with family responsibilities. We may be looking toward periods of expensive schooling for our children. The uncertainty of future jobs and finances will weigh heavily on our minds. We may wonder if we will need to retrain for a new occupation.

Recently my endorsing agent visited me. He initiated the subject of my future. As we talked he assured me in specific terms that the church considered me a valued person and would give me concrete help in employment if I were forced to leave the Army before I was ready to leave. This conversation has been of substantial help to me in dealing with my vulnerability. I thank him and the church for their concern.

Conclusion

Today has been a significant day for me. In three months I should know the decision and will have a better perspective on my future. Whatever that may be, my focus is now on the gifts rather than the pain. I hope that my reflection on my situation will help us to deal with those in the future who enter a transitional state. I believe that there will be a great many others in this situation.

Epilogue

I have just been told that the Chaplain LTC Board results will be released Thursday. If custom prevails, I will be notified Wednesday afternoon if I have not been selected; if selected, early Thursday morning. Soon I shall know. Then I can begin to make plans.

If I am not selected for the second time that about sets it in concrete. I need to plan to get out in 1993. This will mean transition to a new job and preparation for financial changes. It would be well for me to have as few debts as possible. I will need to plan on a period of reduced income and perhaps major housing expenses. There may also need to be some retraining. It may be that there will be a waiting period between my retirement from the Army and my beginning new employment. I need to plan for this now.

Realistically, what will it mean if I am selected for promotion? It is clear that my record will not support my retention in the Army beyond my peers. With the proposed reduction in military forces, I may very well leave the Army before I planned. Even with a promotion, I should probably begin now to plan for my retirement.

In a few hours I shall know. With this knowledge I can discuss my future with my denomination and personnel people in the Office of the Chief of Army Chaplains. Their input can help me to plan my future.

Thirty minutes ago I was notified of my nonselection. This lets me know that I must plan for my future. Yes, people do get picked up on a third

consideration, but this is not in the realm of probability. If I am to deal with the realities of the real world I must begin to plan now for a future in civilian life beginning in 1993. To the Army which has given me many good things I say: "Thank you for the much that has been good. I have enjoyed the privileges of the past years." My next step is to talk frankly with the personnel people to see how I might spend these next three years.

The Family as Victim: A Case Study

Thomas R. Smith

Since becoming the Pentagon Pastor, I have been sorting through the myriad of complicated processes by which tasks get accomplished here. There are some courses of action which are unique to the Pentagon, but pastoral care is not one of them. After a few months here, I have reached the conclusion that pastoral care here is essentially the same as it has been everywhere else I have been assigned. Humankind's condition remains essentially the same, regardless of the rank one wears.

Here is an example of a case in pastoral counseling; it could have come to any one of us stationed anywhere. A military member stopped by my office quite literally on his way to seeing a divorce lawyer. In spite of his own religious tradition and personal ethic which despise divorce, he had all but concluded that he must go through with this unfortunate process. All that was lacking was a pastoral or ecclesiastical sanction, and he had hoped to get that from me.

In the course of our discussion, it became clear to him that nothing in his life is going well. In spite of spending 60 to 80 hours each week at work, he is never caught up. He never receives an affirmation or recognition from his supervisor, and the work itself gives no meaning to his life. He seldom sees his young children because of the time he spends at work. And although he has been successful in all the gates for promotion, he absolutely feels no possibility of controlling his own time schedule or his destiny. Relationships with neighbors, though friendly, provide no social outlet. Although he is committed to his local church, it is no longer a source of direction and support.

His family of origin had been reasonably secure when he was growing up, but one of his parents died several years ago, and the other who has a terminal illness requires his attention and is totally unable to nurture him in any way. His only sibling is now a stranger to him because their lives have taken such separate courses.

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The man is approaching his 40th birthday this year and admitted that he was aghast when he first discovered that his hair was beginning to fall out.

The dissatisfaction with his marital relationship focused upon issues about his wife which when they first married he had seen as virtues attracting him to her. Over the several years of their marriage, he has now come to see these same attributes as shortcomings.

The questions are: (1) What do you hope to gain by a divorce? and (2) How have you decided to take this course of action now?

His responses: (1) "Well, my entire life is a wreck, and there is nothing else I can do to change anything." and (2) "At this point in my life, I cannot continue to tolerate unhappiness. There isn't that much time left."

Should this soldier pursue a divorce, it would be a needless one. As I look back over the years of working with couples who are considering divorce, I am now convinced that literally most of them were needless, many for the very reasons this one would be.

By the end of the first session, this soldier was able to acknowledge that he is by nature a man of action—one who is accustomed to taking charge of matters and forging them through to a successful conclusion. The unhappy mess his life is in stands before him as a hill to be taken, an objective to be attacked.

As he analyzed the situation and examined all his alternatives, he determined that the most likely avenue of approach to secure a major change in his life is to change his marital status. While that may not be the primary source of his unhappiness, it is the one thing in his life which he, himself, can change, even if it isn't the change he desires.

Who wouldn't be sympathetic with this man's dilemma! He is a responsible man. He is an achiever, an intelligent leader with a keen analytical mind, and even more than that—he is nice, a friendly and amiable person. He deserves to be happy!

Who of us who have muddled our way through a mid-life crisis in one way or another wouldn't be understanding of this man's determination to enjoy his remaining years to their fullest!

But, what about his family? Are his wife and children to become scapegoats of his dilemma? It might be tempting to exploit his strong sense of duty and convince him through the power of guilt that he should not allow his family to become victims of his selfish concerns. I shudder at the thought of such manipulation of the man to reach my goals for him when they are not necessarily his goals for himself.

If I am to help him remain in this marriage, my task is to help him to find a way to take charge of his *entire* life, a concept which is appealing to him. Such a task requires that he integrate a fulfilling marital relationship into a congruent whole experience of life.

The man has options. They simply are not as obvious to him, as easy to control, or as free of professional consequences as the one he is able to see and is pursuing.

If faith has any direct application to life in this world, it is as a vehicle of hope and reconciliation. My parishoner defined his experience as a life out of control. His solution was to take control and do something, and divorce was the most obvious thing he could do.

The way I define his experience is that for him, life is no longer consistent with what faith says is real. He has unknowingly come to accept the myopic belief that life's fulfillment comes from an ability to attack and conquer life. He has been misled further because he is such a capable person and is able to gain a great deal of satisfaction from such successes. He simply cannot accept the limits of this mode of living.

My pastoral task is to enable him to stretch his understanding of "self" toward the point where he might see himself as (1) a product of God's creative genius beginning generations ago, (2) a vehicle of God's redemptive grace for generations to come, and (3) a whole person who can experience something significant of God's love during his span of life, regardless of the number of years he lives. Any number of effective techniques could be employed to accomplish this goal. I often use some corruption of the Bowenian Family Systems model accompanied with a genogram.

Against the backdrop of those concepts, wholistic life changes can be effected. These changes most certainly include setting a new, more realistic and inclusive set of goals for living which includes intentional efforts at maintaining family relationships and taking time for "smelling the roses." They might include talking to a boss about excessive expectations and negotiating limits on time commitments for routine work.

This man's experience is essentially the same as thousands of others that unit ministry teams encounter over the world. His sense of having lost control of his life lies in his commitment to succeed in the professional arena regardless of the consequences. (When one's profession is as profoundly honorable as defending the nation or ushering in the Kingdom of God, he or she is especially vulnerable to the seduction of such a respectable commitment.) He is afraid to confront an insensitive workplace with how it is eating its incumbent alive, because he cannot imagine taking such professional risks and would feel inept at such an effort if he were willing.

It is only when one experiences the security of confidence not only in oneself but confidence in oneself-in-relation-to-God's-love that such risks can be reasonably taken.

As we face a growing level professional stress in the wake of force reductions, chances are that we will witness an increased level of such understandable but dysfunctional commitments to job security. That environment will become our field of opportunity to share with our people this enlarged vision for living which our faith commitment contains.

Families and soldiers, especially commanders and other leaders, during this period of "build down" may need to experience anew the grace of a God whose victory over those who wanted to annihilate Him is their victory as well. Families need not be victims of careerism. An enlarged understanding of who God is, and who we are in relationship to Him reveals heretofore unseen horizons not only for individuals but for families.

Putting into practice this theological principle requires pastors not only to counsel effectively, but to speak a prophetic voice from the pulpit, in staff meetings, and in quiet offices. It demands that we set an example of faith in God's ability to work beyond our own skills and structures to comfort His people.

It may even require us to apply the wisdom of its premise to our own careers and lives as well. We cannot speak with authority about trusting the future to God unless we are willing to entrust our own futures to Him as well.

I don't know if my parishoner will divorce his wife someday or not. If he does, I trust it will not be done primarily because he sees no other way to exercise some control over his life. As you encounter soldiers with similar frustrations, they may not be able to express as clearly as mine this utter determination to take charge of something even if it doesn't take them where they want to go. But you may be the key to their best hope of finding a way through their anxiety in the face of a threatening workplace and the serious consequences of having worshipped at the elaborate and inviting altars of such important gods as Achievement, Success, Mission, and Corps.

Jesus asked his disciples, "What good will it be for a man if he gains the whole world, yet forfeits his soul?" (Matthew 16:26, NIV). It is strange that many of us who are discriminating investors in many ways are willing to sell our souls for a *significantly* smaller return than "the whole world." Our task as responsible pastors is to identify the price, written mostly in fine print, which our people are paying in exchange for their very souls. When the truth is revealed, chances are good that many will choose for themselves a better deal.

Endnote

This article was written following the first session with the soldier. It was filed away without comment until the goals of the counseling were accomplished some 7 months later. It was then presented to him for his approval for publication. He enthusiastically approved and expressed the desire that his experience be shared in order to assist others with similar concerns.

Transitions in the Army: Coping With Loss

R.J. Gore Jr.

Introduction

For a number of years, service in the armed forces has been a relatively safe venture. Prior to the Gulf War, the United States had enjoyed nearly two decades of peace, excluding the brief expeditions to Granada and Panama. In January, however, our forces were committed to hostilities, with all the attendant turmoil and uncertainty that accompanies such a massive, and dangerous deployment.

Moreover, even as bullets were flying in the Gulf. Congress had already begun the debate over cuts in the military. For an army of conscription, surviving combat meant a relatively speedy return home. For an all volunteer force, the irony exists that good soldiers might survive the battlefield only to become a casualty on the homefront. Cuts will be made, and someone will go home. The reduction-in-force (RIF) that has been the topic of conversation for the last year has not disappeared; it has merely been delayed.

While the dynamics of deployment, combat, and downsizing all have divergent attributes, they share a common characteristic. That is, each of these life-altering events, although different in origin, potential impact, duration, and collateral involvement (family, friends, unit of assignment), nonetheless shares a common conceptual description. They may all be viewed as forms of loss. The intent of this paper will not be to discuss the particulars of the several "losses" that soldiers potentially will face, or, may actually not be experiencing. Rather, we shall attempt to discuss those common, shared aspects that individual forms of loss possess. Such a discussion will provide an entree to understanding loss, in general, and consequently the potential impact of particular losses on soldiers. Finally, as the discussion proceeds, three suggested models for coping with loss

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will be described. These models are not intended to be exhaustive, but will instead provide an introduction to coping with loss in terms of the emotions involved, the process of coping, and the goal of recovery.

Understanding Loss

Loss as a conceptual category is being used more and more frequently to describe life-events that have a lasting impact on individuals. One author has defined loss as "the behavioral of existential experience in which someone or something significant is taken away."¹ Archibald Hart, a clinical psychologist specializing in depression disorders, broadens the concept of loss to include:

such widely differently events as bereavement after death, separation from a person or pet, the theft of belongings, or deprivation of such personal qualities as self-esteem or self-control. The losses we experience can often be intangible and hard to pinpoint.²

In other words, loss, as a conceptual category, covers the entire spectrum of human experience. The fact that I misplaced my favorite inkpen shares certain formal similarities with receiving a telegram notifying me of the death of a friend. The key difference lies not in the dynamics of loss, the process by which one copes, or the necessity for recovery. Rather, the difference "is only in the meaning of the lost object."³ Of course, the more significant the object of loss, the greater the impact and the more difficult the recovery. I can buy a new inkpen: I cannot replace a lifelong friend.⁴

Categories of Loss

The general category of loss can be divided further into more manageable subcategories. One suggested scheme breaks loss down into four categories: (1) loss of a person (through death, divorce, relocation, etc.); (2) loss of some aspect of self (generally, self-esteem, personal identity, employment, or achievement issues); (3) loss of external objects (possessions, memorabilia, etc.); and (4) developmental losses (i.e., losses associated with the life cycle, or normal stages of human development).⁵ This scheme is helpful in terms of its relative simplicity.

¹Melvin R. Jacob, "A Pastoral Response to the Troubled Vietnam Veteran," in *Post-Traumatic Stress Disorders*. Tom Williams, ed. (Cincinnati, OH: Disabled American Veterans, 1987), p. 51.

²Archibald D. Hart, *Coping With Depression In The Ministry and Other Helping Professions*. (Waco, TX: Word, 1984), p. 55.

³Archibald D. Hart, *Counseling the Depressed*. vol. 5 in *Resources for Christian Counseling*. Gary R. Collins, ed. (Waco, TX: Word, 1987), p. 55.

⁴Judson J. Swihart and Gerald C. Richardson, *Counseling in Times of Crisis*. vol. 7 in *Resources for Christian Counseling*. Gary R. Collins, ed. (Waco, TX: Word, 1987), p. 66, notes that "the loss or gain of other human beings is the most intensive of all types of crises."

⁵Alan D. Wolfelt, *Death and Grief A Guide for Clergy*. (Muncie, IN: Accelerated Development, 1988), pp. 11-3.

A second scheme, proposed by Hart, is more ambitious, yet also more beneficial in terms of diagnosis and loss recovery. Hart suggests that all losses be divided into two categories: *concrete* and *abstract*.⁶ Concrete losses are those which are tangible, involving things we can see, touch, handle. This would include objects, persons, possessions, and other similar specifics. Abstract losses would include those things that cannot be seen, touched, or handled. Such losses would include self-esteem, love, respect, inner peace, matters of faith, and issues affecting one's system of values.

These two categories are then further divided into subcategories: *real*, *imagined*, and *threatened*. According to Hart, "losses are 'real' when there is no doubt about the fact that something has been lost."⁷ "Real" losses are both concrete and abstract, so that I can speak of both the loss of income due to a reserve-call up (concrete), and the discomfort of no-longer being in charge of my life (abstract) as "real" losses. "Imagined" losses are those which have no basis in fact, but are the product of an overactive imagination. The expected glory that would accrue from some heroic action in combat that never materialized is an imagined, abstract loss. The row of medals I shall never receive for this action I never performed is an imagined concrete loss. "Threatened" losses are perhaps the most difficult to handle. These may or may not actually occur; if they do occur, there is often no clue as to *when* they might begin. Thus, the fear of dying that a soldier experiences while waiting for a possible enemy offensive is a concrete, threatened loss. Likewise, the fear that one might act cowardly in such a battle is an abstract, threatened loss.

These examples show the various ways in which loss may be categorized. Of course, there is no particular method that is the approved method, and each counselor should adopt a method that suits his or her own personality and training. To reiterate, regardless of one's preference in categorization, the key idea is recognizing the breadth of loss as a conceptual entity. While it is important to say that the impact of a particular loss is directly proportionate to the perception of the magnitude of the loss sustained, it is equally true that all of life is filled with experience of loss, of one degree or another.

Loss and Grief

If, as we have discussed above, life is an ongoing confrontation with loss, what is necessary for developing and maintaining a healthy outlook on life? That is, how does one acquire the resources to handle a consistent barrage against the psyche? To answer this question, we must first turn again to the idea of loss as a spectrum. If I understand the loss of my inkpen and the loss of a close friend to be similar in form, then it is possible that my ability to cope with the loss of the pen will provide some insight as to how I might cope with a loss of real significance.

⁶Hart, *Coping With Depression*, pp. 55ff.

⁷*Ibid.*, p. 57.

The most basic response to all loss is that of grief. Jacob notes that "grief is the emotional response to loss."⁸ Welter, providing a paradigm that is more limited, yet similar in form says, "significant loss naturally results in grief."⁹ Hart, surveying the various theories attempting to explain depression, confirms grief as the product of all forms of loss:

the theme of loss is clearly central to a number of these theories . . . This accords with Freud's basic tenant that depression is a response to loss . . . The depression is, therefore, a process by which the mind and body comes to terms with the loss it has suffered. In this sense I see depression as a grieving process, and it is the same process whether the loss is minor, as when I cannot find my favorite book, or major, as when the loss is the death of a loved one.¹⁰

In other words, loss may be viewed as an occasion for grief. Thus, one who learns to grieve well concerning small losses will develop the necessary resources and skills to grieve in a healthy manner when confronted with a loss of great significance.¹¹

Of course, there is no guarantee that a given person, however skilled in interpersonal relationships, however religious, or however at peace with himself, will properly use previously-learned coping skills when confronted with a crisis. On the contrary, there are numerous factors that influence one's ability to cope with loss. Such influences would include:

past life experiences, social support, coping skills, perception of the crisis, world view, understanding the purpose of the crisis, and creative solutions.¹²

In spite of these influences and the countless other factors that impact on the one who is experiencing loss, the fact remains that the counselor who understands something about the grief process will have much to offer.¹³

Models for Coping With Loss

How, then, shall we approach the grief process? It is my suggestion that the following three models provide an entree into the grief process. No one of these is comprehensive, nor are all three together exhaustive. Grief is a most personal phenomenon, so that no "paradigm" or "model" will fit every situation.¹⁴ Yet, as we have seen, all losses share much in common. Even so, grief, which is the process of healing, or coping with loss, may be described in general terms that

⁸Jacob, "Pastoral Response," p. 59.

⁹Paul R. Welter, *Counseling and the Search for Meaning*. vol. 9 in *Resources for Christian Counseling*. (Waco, TX: Word, 1987), p. 87.

¹⁰Hart, *Counseling the Depressed*, p. 55.

¹¹Ann Kaiser Stearns, "Counseling the Grieving Person," in *Pastoral Counseling*, 2nd edition, edited by Barry K. Estadt, Melvin C. Blanchette, and John R. Compton. (Englewood Cliffs, NJ: Prentice-Hall, 1991), p. 238, suggests "usually, grief and healing are one and the same process."

¹²Swihart and Richardson, *Counseling in Times of Crisis*, p. 18.

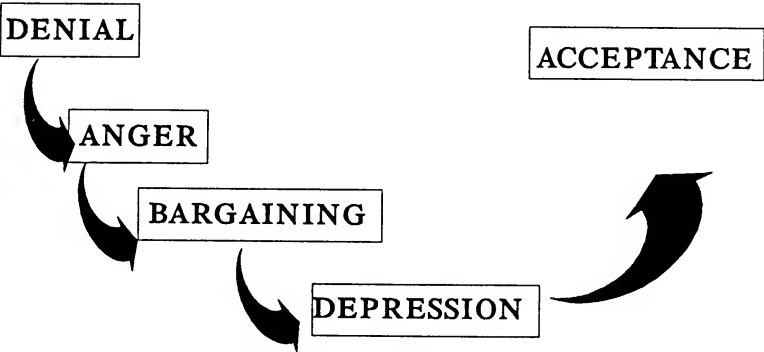
¹³Stearns, "Counseling the Grieving Person," p. 225 notes that it is the counselor's own experience of dealing with grief that is singularly important.

¹⁴Wolfelt, *Death and Grief A Guide for Clergy*, p. 25.

are universally applicable. The following three models, each from a different perspective, provide insight that a counselor may use to help direct those who have suffered loss to regain a sense of wholeness.¹⁵

Model One: The Emotions

The first model is based on an application of a now-classic model for grief recovery. Originally, this model, proposed by Dr. Elizabeth Kubler-Ross,¹⁶ was intended to describe the stages experienced by one coming to terms with death. When loss is perceived as a form of “death,” it becomes obvious that the Kubler-Ross model is certainly applicable. The elements of this model may be diagrammed as follows:



Here, the first response to loss is described as denial. This initial stage may be further characterized as numbness, or a state of shock.¹⁷ As one author has stated it, “people deny reality when they’re not ready to handle it.”¹⁸ Denial is often followed by feelings of rage. This rage may be directed at the person or object lost, at someone perceived to be responsible for the loss, at one’s self, at God, at everything—or, at nothing! Often mixed with sorrow, this anger is the first real effort to cope with the loss and often expresses the need to find someone or something to blame, some way to expiate real, or perceived guilt.

The third stage, bargaining, represents an effort to deal constructively with the loss. By making some change in behavior, appearance, life-style, or belief, the grieving soul hopes to regain that which has been lost. This is at once a rational, for there is a certain twisted logic at work, and yet highly irrational response. The failure to regain that which is lost leads to depression. The reality of the situation, and its inevitability, finally bring an end to all efforts to return to the *status quo ante*. In essence, a sense of hopelessness overtakes all other emotions, draining the soul and leaving depression in its wake.

¹⁵Stearns, p. 229 notes a key limitation. “Loss changes people and the course of their lives. It is not that one can never again be happy following an experience of loss. The reality is simply that one can never again be the same.” Wolfelt, *Death and Grief A Guide for Clergy*, p. 60 makes exactly the same point.

¹⁶Elizabeth Kubler-Ross, *On Death and Dying*. (New York: Macmillan, 1970).

¹⁷Stearns, “Counseling the Grieving Person,” p. 226.

¹⁸Swihart and Richardson, *Counseling in Times of Crisis*, p. 68.

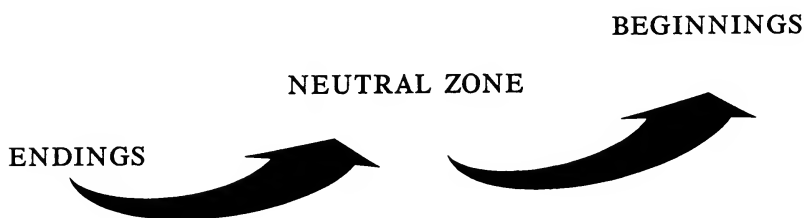
The final emotional stage is acceptance and may be described as attaining peace, or coming to terms with the unavoidable. To accept one's loss is to recognize that it is impossible to change facts, but absolutely necessary to go on with life. It is at this stage that creative solutions may be found, new directions may be pursued, and glimmers of hope may be detected.

This model is helpful in providing an adequate starting point, a conclusion, and some detail about the emotional process that must occur. Nevertheless, there are some shortcomings. Implicit in this model is the idea of "stages," or orderly progression. The fact is that many who undergo the grief process do not follow this progression. "Some regression will occur along the way and invariably some overlapping."¹⁹

Furthermore, while it is possible to conceive of the five stages quite broadly, there are nonetheless some emotional responses that do not fit into the categories provided.²⁰ The value of this model, then, is that it provides a succinct overview of the grief process. But like all generalizations, it often falls short in the specific.

Model Two: The Process

A second model for coping with loss is that suggested by William Bridges' work, *Transitions, Making Sense of Life's Changes*.²¹ This book arose out of Bridges' own life experiences. His efforts to validate his own changing circumstances led him to investigate the process of change. At the risk of oversimplification, Bridges concluded that there are three parts to every life-altering event: *Endings*, the *Neutral Zone*, and *Beginnings*. Since we have already spoken of loss as a life-altering event, there is a rationale for pursuing this model, a model that focuses uniquely on the process involved in loss and loss recovery. This model is diagrammed as follows:



¹⁹Wolfelt, *Death and Grief A Guide for Clergy*, p. 34.

²⁰Stearns, "Counseling the Grieving Person," p. 226, lists some of the phenomena that accompany grief, "anxiety, fear, intense anger, a loss of interest in activity, a preoccupation with self and sad feelings," some of which do not easily fit the Kubler-Ross model. Also, see p. 232 for some of the physical symptoms that often accompany grief.

²¹William Bridges, *Transitions, Making Sense of Life's Changes*, (Reading, MA: Addison-Wesley, 1980).

Endings, according to this scheme, refers to the event or series of events whereby something is taken away, brought to an end, or otherwise concluded. In our terms, this is the loss. *Beginnings*, by way of contrast, refers to that phase of the process in which a new integrity has been achieved. A new wholeness, direction, or purpose characterize this last phase of recovery. The in-between time Bridges refers to as *the neutral zone*. This is a time of indecision, of waiting—a time to seek clarification, to remain in place while pondering a course of action. In terms of dealing with grief, this would be everything in the Kubler-Ross model after the initial shock resulting in denial and up to the point of acceptance.

Interestingly, Wolfelt has developed a parallel three-fold model.²² His dissatisfaction with the seeming rigidity of the Kubler-Ross model led him to develop a model based on “dimensions” rather than stages. Dimensions are neither singular nor clear-cut; rather they are veritable complex of emotions and responses, tied closely to the changing needs of the individual’s own grief experience.

The first dimension is “Evasion (from the new reality)”, consisting of “shock, denial, numbness and disbelief.”²³ More expansive than Kubler-Ross’ *Denial* stage, this roughly corresponds to Bridge’s *Endings* phase. His second dimension is “Encounter (with the new reality),” consisting of a plethora of emotions and responses including, “confusion, searching, yearning, anxiety, panic, fear, explosive emotions, guilt, remorse, loss, emptiness, sadness, relief, release.” This dimension embraces the remaining Kubler-Ross stages up to *Acceptance* and more or less corresponds to Bridges’ *Neutral Zone* phase. The final dimension, “Reconciliation (to the new reality),” incorporates all the positive steps involved in reorganizing one’s life, establishing new meaning and developing new relationships. Obviously, this is the *Acceptance* stage in Kubler-Ross and the *Beginnings* phase in the Bridges.

The importance of the Bridges or Wolfelt models lies not so much in their focus on the emotional, although they are both more expansive and more comprehensive than Kubler-Ross. Rather, in the organization of emotions and responses into three distinct complexes, phases, or dimensions, these models provide helpful insight to the counselor concerning the *process* of recovering from loss. While it is dangerous to “pigeon-hole” counselees, it nevertheless remains true that understanding the process of grieving, and the counselee’s relative position in that process, is invaluable. This is one of the great values of the Bridges (or, if your prefer, the Wolfelt) model.

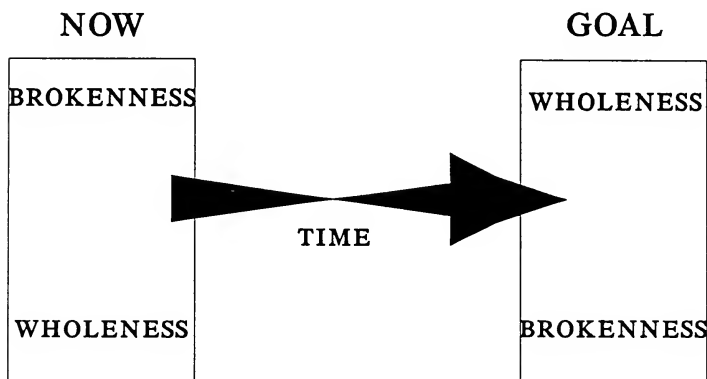
Model Three: The Goal

The third model does not boast the same pedigree that the above two models can claim. Rather this model is a home-grown variety, developed in the course of doing pastoral care at Walson Army Community Hospital, Fort Dix, New Jersey. Further, this model did not begin life as an academic exercise and cannot claim

²²Wolfelt, *Death and Grief A Guide for Clergy*, pp. 34-5.

²³*Ibid.*, p. 36. The remaining discussions of Wolfelt are also found summarized on this page.

to be the product of theoretical ingenuity. Rather, this model began as sketch on a three-by-five card, an attempt to provide some hope for a widow who had just lost her husband. In an effort to point towards a time when life would again have some degree of normalcy, I began sketching this brief model.



While it is foolish to focus on didactic goals when dealing with grief-stricken spouses, parents, or children, there are occasions when a timely word can prove helpful. I have used this brief sketch in numerous settings when I have had some grieving spouse ask, "Chaplain, will I ever get over this?" or "Will things ever be normal again?" Of course, no counselor should make promises he cannot guarantee, yet it would be poor pastoral care not to give some hope to those who desperately seek it.

This model, then, focuses simply on the goal. Noting that life, now, is full of pain and sorrow—*brokenness*, one may simply point out that, in time, the grief-stricken may once again regain some sense of *wholeness*. Critical to this model is the passage of time and it is most important to point out that there are no requirements or restraints. Healing is something that must occur at its own pace.²⁴ Not every setting is appropriate for this model, but it has served to show "the light at the end of the tunnel" for some who needed something to hold onto in the midst of their own, personal darkness.

Conclusion

Coping with loss and surviving the grief process is a difficult proposition, requiring great skill on the part of the counselor. No one way of explaining the process is completely adequate, and no single method of counseling is appropriate for all counselees. These models are not presented as the final word, but rather the first word. They are simply different ways of viewing a process that every counselor will encounter at some point in his practice. Moreover, they are issues that every chaplain will face, regularly, in an attempt to minister well to the army community.

This discussion has not sought to address, specifically, the spiritual dimension of coping with loss. There are many volumes available, from the venerable *Problem of Pain* by C.S. Lewis, to the more recent *Affliction*, by Edith

Schaeffer, and the even more current *Rebuilding Your Broken World*, by Gordon McDonald, that address loss and grief as well as is humanly possible.²⁵ Rather, this paper assumes the necessity of a genuine spirituality as the only foundation for dealing with grief, the only remedy for the pain of life's losses.

However, along with the spiritual basis one needs a first-hand familiarity with and understanding of human condition. These models are an attempt to facilitate that familiarity and understanding. Coping with loss is never easy. But, to the extent that one better understands the emotional forces involved in loss, the process of grieving, and the goal of loss recovery, to that extent one will be a better counselor. And, as a final thought, to the extent that we better understand these issues, to that extent we will better minister to the soldiers who are now facing the life-altering facts of loss.

²⁴Stearns, "Counseling the Grieving Person," pp. 228-9.

²⁵C.S. Lewis. *The Problem of Pain*. Rpt. (New York: Collier Books, 1982); Edith Schaeffer, *Affliction*, (Old Tappan, NJ: Revell, 1978); Gordon McDonald, *Rebuilding Your Broken World*. (Nashville: Oliver Nelson, 1988).



Surviving Between the Wars:

The U.S. Army Chaplaincy, 1919-1939

William J. Hourihan

Commenting on the state of the American Army in the early 1930's, General Douglas MacArthur observed that the "lack of officers has brought Regular Army training in the United States to a virtual standstill."¹ Between the wholesale demobilization which occurred after World War I, the continuous series of reductions which took place during the 1920's, and the effect of the Great Depression in the 1930's, the Army in this period, according to Russell T. Weigley, "may have been less ready to function as a fighting force than at any time in its history."² This pattern of creating a force of citizen soldiers to fight a war, and then quickly disbanding it after the need passed had held true throughout American history, and it was no different after 1918. As of 30 June 1919, 2,608,218 enlisted men, and 128,430 officers had received their discharges. By 1921, Congress had reduced the Regular Army to 150,000. The next year saw a further reduction to 137,000, and by 1927 the size of the Army stood at 118,750.³ Fed by isolationism and reaction against war, the American public saw little need for an effective military.

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¹Quoted in C. Joseph Bernardo and Eugene H. Bacon, *American Military Policy: Its Development Since 1775* (Harrisburg, PA: Stackpole, 1955), 388.

²Russell F. Weigley, *History of the United States Army* (Bloomington: Indiana University Press, 1967), 402.

³*Ibid.*, 396, 401.

The Dark Years

All of this impacted upon the smallest branch in the Army, the Chaplaincy. Within six months after the Armistice, the number of chaplains on active duty went from 2,363 to 1,200. By 1920, only 125 chaplains remained in the Regular Army, and the number would stay at approximately that level until the late thirties. This state of affairs was not new to the Chaplaincy. Between the end of the Revolution in 1783 and 1791, for example, there were no chaplains in the American military; and from 1818 to 1838, there was just one chaplain in the entire Regular Army. As late as 1898, the number of chaplains on active duty stood at only 34.⁴ When asked after the French Revolution what he had done during the Reign of Terror, the Abbé Sieyès replied, “J’ai vécu” (“I survived”).⁵ The same observation could be made in relation to the U.S. Army Chaplain Corps between the wars. Not only did it survive, however, but for the first time in its history the Chaplaincy emerged as an organized branch of the Army, grew professionally, and managed to develop a functional, well-trained cadre, which allowed it to meet the demands which would be placed upon it during World War II.

The most positive feature of these dark years for the Army can be found in the National Defense Act of 4 June 1920. This piece of legislation reorganized the Army and essentially served as the basis of Army organization until World War II and beyond. Even though the goals of the Act were, to a large extent, emasculated by a government which “gave them lip service but little practical support,”⁶ the Act did bolster the Root reforms which had been introduced in the Army at the turn of the century, particularly in the areas of planning and command. For the Chaplaincy the most important feature of the Act was a provision which provided that:

One chaplain, of rank not below that of major, may be appointed by the President, by and with consent of the Senate, to be chief of chaplains. He shall serve as such for four years, and shall have rank, pay and allowances of colonel while so serving.⁷

Thus, after 145 years of service to the Army and the nation, the Chaplaincy became a branch with its own organization.

First Chief of Chaplains

The chaplain chosen to be the first Chief of Chaplains was John Thomas Axton, a Congregationalist. He had been a chaplain since 1902, and his “administrative ability and excellent reputation made his selection and confirmation a good

⁴Robert L. Gushwa, *The Best and Worst of Times: The United States Army Chaplaincy, 1920-1945* (Washington, D.C.: Office of the Chief of Chaplains, 1977), 3; Roy J. Honeywell, *Chaplains of the United States Army* (Washington, D.C.: Office of the Chief of Chaplains, 1958), 75-7, 79, 159.

⁵Quoted in *Encyclopedia Britannica*, XX (Chicago, IL: 1972), 493.

⁶Weigley, *History of the U.S. Army*, 400.

⁷Quoted in Gushwa, *The Best and Worst*, 8.

choice.”⁸ He began his duties as Chief of Chaplains on 15 June 1920, with an office consisting of three chaplains, three Army field clerks, and several civilian employees loaned by the Adjutant General. Axton was reappointed as Chief in 1924 and served a second four-year term.⁹ Robert L. Gushwa in *The Best and Worst of Times: The U.S. Army Chaplaincy, 1920-1945*, wrote that:

During the eight years as Chief, Axton, an articulate spokesman in his Senate committee appearances and staff writings, established the Office of the Chief of Chaplains, fought the battles to have the insignia of grade returned to the chaplain's uniform, and to increase the size of the chaplain branch, presided over the significant growth in number of chaplains in the Officers' Reserve Corps, and initiated the practice of visits to the field by the Chief.¹⁰

Chaplain Axton was succeeded by Chaplain Edmund P. Esterbrook, a member of the Methodist Episcopal Church. A native of Devon in England, Esterbrook came to the United States in his late teens and attended Drew Theological Seminary, New Jersey. He served as a chaplain with New York volunteer units in the Spanish-American War, and he received an appointment as a chaplain in the Regular Army in 1900. By the end of the World War I, he was the senior chaplain of the A.E.F. (American Expeditionary Force) in France. Chaplain Esterbrook served as Chief from 7 April 1928, to 28 December 1929, when he retired for reasons of health and age. Chaplain Julian E. Yates was appointed to replace him and served a full four year term as Chief. Chaplain Yates, a native of North Carolina, was a member of the Baptist Church of the North. Educated at Wake Forest and the University of Chicago, he had been a chaplain since 1902. In 1933, he was followed by Chaplain Alva J. Brasted, who was Chief until 1937. Chaplain Brasted was a much beloved figure in the Chaplaincy. A Baptist, he was born in New York, graduated from Des Moines College, and during World War I he served on the Western Front as the chaplain of the 8th Infantry Regiment. A noted lecturer, he came out of retirement in World War II to return to active duty.¹¹

Chaplains as Professionals

Although a small branch, the Chaplaincy firmly established itself in the 1920's. The Chaplain School, which was created in 1918, and which had been deactivated after the war, was re-established in 1920. Chaplain training became a prime factor in the professionalization of the branch. Since seminaries transformed individuals into clergy, it was up to the Army to take these civilian professionals and turn them into Army professionals. In 1919, a board recommended establishing a permanent school to conduct a basic course to train newly commissioned chaplains to minister to soldiers of denominations other than their

⁸*Ibid.*, 9.

⁹*Ibid.*; Honeywell, *Chaplains of the U.S. Army*, 201.

¹⁰Gushwa, *The Best and Worst*, 9-10.

¹¹*Ibid.*, 9-12, 74.

own. The course would also prepare them to be Army officers, teaching them Army regulations and customs.¹²

On 15 May 1920, the Chaplain School opened at Camp Grant, Illinois, with a staff of 15 (5 chaplains and 10 other officers), and a student body of 15. The 21 subject curriculum included physical training and map reading. In 1921, the School moved to Camp Knox, Kentucky, then to Fort Wayne, Michigan (in 1922), finally coming to rest at Fort Leavenworth, Kansas, in 1924. As part of their duties, the staff and faculty wrote and distributed a correspondence course to train Reserve chaplains. Eventually, because of the low number of Regular Army chaplains to take the course (only one took the course in 1928), the School was deactivated in 1928. During the following years, 85% of the clergy who enrolled in the ongoing correspondence course were commissioned in the Reserves, 14% in the National Guard, and .4% in the Regular Army.¹³

Another development, ranking in importance with the creation of the Office of the Chief of Chaplains, was the establishment of an effective reserve program. This was also a direct result of the National Defense Act of 1920. The Act authorized the three components of the Army: the professional Regular Army, the civilian National Guard, and the civilian Organized Reserves (Officers and Enlisted Reserve Corps). The first chaplains to receive reserve appointments were 100 Chaplain School students who graduated after the Armistice. Chaplains who had served in World War I were invited to apply for commissions. By 1925, more than 1100 accepted. In 1931, the denominational background of the Reserves consisted of 220 Methodists, 188 Presbyterians and an equal number of Episcopalians, 182 Catholics, and 154 Baptists. These five groups contributed 77 percent of the total, and the remainder was divided among 15 other bodies, each of which furnished 75 or less. In order for clergymen to seek Chaplain appointments in both the Regular and Reserve components, they had to be endorsed by an authorized ecclesiastical body. This was articulated in Army Regulation 605-30. Applicants then appeared before a board which reviewed their endorsements and qualifications, and selected the best for commissions.¹⁴

Duties of Chaplains

Prior to 1920, chaplains' monthly reports were sent to the Adjutant General's office. After that they were sent through channels to the Chief's office, thus enabling him to monitor chaplain's duties. This also allowed him to recommend changes strengthening the chaplaincy.¹⁵ A direct result was the revision of AR 60-5 in 1923 which defined a chaplain's duties:

¹²Honeywell, *Chaplains of the U.S. Army*, 204-5; Gushwa, *The Best and Worst*, 16-19.

¹³*Ibid.*, 18-21.

¹⁴*Ibid.*, 13-16; Honeywell, *Chaplains of the U.S. Army*, 202-03.

¹⁵Gushwa, *The Best and Worst*, 21-22.

Chaplains will be employed on no duties other than those required of them by law, or pertaining to their profession as clergymen, when a exigency of the service . . . shall make it necessary. Chaplains are not available for detail as post exchange officers or as counsel for the defense in court-martials.¹⁶

Additional training manuals further elaborated duties, yet many chaplains were still assigned jobs that had nothing to do with their training.

Officially, chaplains conducted Sunday services, Bible studies, evangelistic meetings, baptisms, weddings and funerals. They also visited their soldiers on and off the training areas, in barracks, hospitals and stockades. They arranged lecture series and worked with civic organizations. Sex hygiene talks became a normal part of chaplain activities. Since education was seen as moral or character-building, chaplains often lectured on such subjects as geography and history. They introduced motion pictures as a teaching tool. Indeed, the first record of training films being used in the Army was by a chaplain. Chaplains taught classes on citizenship, patriotic themes, current events and sociological subjects. They sponsored dramatics, reading and debate clubs, and they also devoted much time to teaching soldiers to read and write.¹⁷

Controversy Over Rank

In 1926, the branch won a major victory to improve the status of chaplains as officers. Chaplains were addressed as “chaplain” rather than by rank, emphasizing the role of the chaplain as a clergyman in uniform. In 1918, at General Pershing’s direction, special regulations mandated removing the insignia of grade from chaplains’ uniforms (a right which chaplains had first won in 1914). The cross was to be worn on the solder loops. The controversy increased when members of the Chaplain School, including the commandant, Chaplain Aldred A. Pruden, were removed because they publicly opposed the policy. As Chief of Chaplains, Axton supported the reinstatement of insignia of grade. In a survey of 126 chaplains carried out after the war, 116 emphatically felt that chaplains should wear insignia of rank.¹⁸ Some of the comments included: “Removal has lowered the standard of the chaplain in the eyes of the enlisted men.” “Without insignia of rank the Chaplain, like the poor field clerk, is more or less of a nonentity in the Army.”¹⁹ A board convened by the Chief of Staff reviewed the testimony and concluded on 19 March 1926:

It is recommended that the insignia of rank be restored to the uniform of the Chaplain. This recommendation is made in the belief that an immediate contribution to the efficiency of chaplains will result.²⁰

¹⁶Quoted in *Ibid.*, 21.

¹⁷*Ibid.*, 22-25.

¹⁸*Ibid.*, 28-31.

¹⁹Quoted in *Ibid.*, 29-30.

²⁰War Department, Circular 19, 19 March 1926, RG 407, Records of the Adjutant General’s Office, National Archives, Washington, D.C.

A Congressional Act of 1926 further provided chaplains with status in the service. It guaranteed chaplains the rank, pay and allowances of grades up to and including colonel. They were also authorized to wear distinctive insignia, Latin crosses or tablets with the Star of David on their lapels.²¹

Initially, a blue flag with a white Latin cross on it to mark the chaplain's tent was the only equipment authorized the chaplain. In 1923, a new Table of Equipment allowed each chaplain "one field desk, regimental, containing a portable typewriter; one folding organ; 300 song books, religious and patriotic; chests as containers for books."²² A War Department circular permitted camps and an assembly tent, tables and folding benches, along with a flag to be used only for field services.²³ Unofficially, churches and other organizations provided religious tracts, movie and slide projectors, books, magazines, stationery and record players.

Cutbacks Threaten the Chaplaincy

During these two decades the United States retreated into a period of isolationism which would not to end until the late 1930's. One result of this policy was a continuous series of budget and personnel cuts in the Army. A growing wave of pacifism in the 1920's led some churches to demand the withdrawal of chaplains from the military and the reduction of the armed forces. The advent of the Great Depression after 1929 further exacerbated this decline, and by the early 1930's, the size of the Army was approximately that which existed in 1903. The Chaplaincy also faced the threat of reductions.

In 1932, a proposed Army Apportion Act would have reduced the Regular Army Chaplain strength by 80 chaplains (out of 125), or about two-thirds of the authorized strength of the branch. The salvation of the Chaplaincy came from governmental actions to stem and reverse the economic disaster of the Depression. One of the elements of the the New Deal program initiated by the Roosevelt administration in 1933 in order to combat high civilian unemployment was the development of the Civilian Conservation Corps, the CCC. The CCC proved to be a godsend and was the most significant event of the decade for the Chaplaincy. The CCC was not designed to save the branch, but it certainly helped.²⁴

Originally conceived with only a subsidiary role for the Army, the CCC quickly became almost wholly administered by the Army, under the general supervision of a civilian director. In a short time more chaplains were on duty with the CCC than in the Army. The Army's role in the CCC was to take the enrollees, clothe them, give them physical examinations, condition them, and then transport them to the various camps. 1300 camps were built in record time, and within three months, 274,375 men worked in such areas as fire fighting, flood

²¹Gushwa, *The Best and Worst*, 31.

²²War Department, Circular 58, Table III, 1923, RG 407, Records of the Adjutant General's Office, National Archives, Washington, D.C.; Gushwa, *The Best and Worst*, 39.

²³War Department, Circular 324, Table V, 1921, RG 407, Records of the Adjutant General's Office, National Archives, Washington, D.C.; Gushwa, *The Best and Worst*, 39-40.

²⁴Honeywell, *Chaplains of the U.S. Army*, 210-11; Gushwa, *The Best and Worst*, 57-58.

control and disaster relief. In contrast to the 125 Regular Army chaplains, more than 300 Regular and Reserve chaplains each year served the CCC at its zenith.²⁵ “In the 10 year period the CCC lasted,” wrote Gushwa, “hundred of chaplains received valuable training working with large numbers of men in camps, with a cross-section of American youth more varied than in a local parish.”²⁶

Because camps were usually miles apart, and although volunteer civilian clergymen helped ease the burden, chaplains were spread thin and became, out of necessity, circuit riders. This allowed them to be what they were trained to be, clergymen in uniform, providing ministry. Any additional duties were done voluntarily. In 1942, with a war to fight and the economy recovered, Congress voted to end the CCC. During its existence it provided invaluable training to both Regular and Reserve chaplains.²⁷

Throughout this period, chaplain activities continued, although on a limited scale. The Chaplain School was closed in 1928 for resident training, but continued correspondence programs. The WPA (Works Progress Administration) funded construction of nine chapels. A Military Chaplains’ Association began and a periodical, *The Army Chaplain* appeared. Post-graduate training was introduced and the Army and Navy Hymnal became a reality.²⁸

In 1937, Chaplain William R. Arnold was selected to head the Chaplaincy. Arnold was the first Roman Catholic priest to become Chief. He would lead the branch for the next eight years and guide it through World War II. Few individuals have had the impact upon the Army Chaplaincy as did Chaplain Arnold. Born in Ohio of Swiss-Irish parentage, ordained a priest in 1908, he received his commission as a chaplain in 1913. By the time of his appointment as Chief of Chaplains in 1937, he already had behind him a distinguished career, including a stint as commandant of the Chaplain School (1925-1928). As the fifth Chief, he would preside over the largest number of chaplains ever to wear the Army uniform. When Arnold became Chief, the American public and much of its political leadership, although still isolationist, was being forced into the realization that another world war was near. The aggressiveness of totalitarian dictatorships in Germany and Italy, as well as Japanese expansionist policies in Asia, made it clear that the United States had to repair the decay in the American military caused by a generation of neglect. It would be under Chaplain Arnold that the branch slowly began to prepare again for war.

Lessons Learned

One of the more hoary dictums of the historical profession is that articulated by the American philosopher George Santayana, who held that those who do not learn from the past are doomed to repeat it. From the era between the two World Wars, the Chaplaincy may glean a number of lessons, some positive, some negative, as it enters into a period of transition in this last decade of the twentieth

²⁵*Ibid.*, 58-68.

²⁶*Ibid.*, 58.

²⁷*Ibid.*, 69.

²⁸*Ibid.*, 77-79.

century. The two decades between the wars can be considered the nadir of both the Army and the Chaplaincy in this century, and if each institution managed to survive these years of neglect and economic depression, nothing that the future may bring should be seen as ominous. While undergoing a continuous series of emasculating personnel and budget reductions, compounded by the strong anti-war, anti-military atmosphere in the nation, the Chaplaincy managed to grow professionally, as well as nurture a cadre which would eventually allow the branch to expand and meet the exigencies of World War II. In an institutional sense, perhaps the greatest failure of the Chaplaincy in this period, "was the lack of contingency plans for selecting, training, and mobilizing large numbers of chaplains in the event of war."²⁹ Thus, from a study of its past, the Chaplaincy may be able to gain some insights as to how to manage its future; this period between the World Wars is a particularly rich area to examine historically for lessons learned.

²⁹*Ibid.*, 80.

Psychosocial Factors in Termination

Thomas E. Brown

When one is terminated from a position of any kind there is an understandable sense of rejection and, depending upon the circumstances of one's life, feelings of anxiety and fear with regard to the future. When the termination, however, is from a *career* position, from something one had intended to pursue until retirement, the reactions are much stronger and more complex. It is to this situation that this article speaks

The stress reactions in such an instance are very similar to those experienced in the loss by death of a loved one, more stressful according to some research than when losing a spouse by divorce. Grief reactions set in, mental health counseling needs increase, family dysfunction rises, counterproductive behavior occurs; ineffective job search activities lead to greater anxiety; loss of authority at home leads to difficulty with children, especially teens; communication with spouse becomes strained with a consequent decline in affectionate interchanges—males may experience impotency, females an inhibition of desire; child abuse increases; attention to exercise programs and healthy eating habits decreases.

Some of these reactions are the result of *denial*. "I don't really care about that career anyway. I'll send out lots of resumes get a new job in no time at all." "No, I'm not angry, just worried—but I'll get a new job soon." "I don't need any help. I can handle it all myself."

Some are the result of *anger* that is either turned inward or acted out inappropriately. That which is turned inward leads to depression and/or to self-deprecation. That which is acted out inappropriately can lead in extreme cases to sabotage of the organization, spouse or child abuse, automobile or home ac-

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cidents, fights with friends, police, or other family members. Alcohol consumption may increase, partly as escape, but also as part of an "I don't give a damn" attitude.

Some are the result of *depression* which leads to major distortions in perception, suicidal ideation, sleeplessness, work inhibition, outburst of anger in an effort to end depression: The symptomatology of depression, in other words, occurs.

When denial begins to end then panic and anxiety may set in and these too make it difficult for one to do what he or she needs to do in order to deal effectively with the reality confronting them. Some feel helpless, see themselves as victims of the economy or of the organization, and assume a kind of passive orientation to life.

Why Such A Severe Reaction?

For the professional person especially, career is an expression of self concept. It is part of one's basic self-awareness and social identity. This is true of persons in military careers at all levels and true of persons in civilian careers that require special training, education, skill or experience, i.e., in all but the lowest level minimum wage positions. In highly socialized occupations, such as career military, it is even stronger: One's whole life has been literally organized around commitment to the military. Family needs have often been compromised, or, at least, adjusted, in response to transfers, overseas duty, etc. The career has been the organizing focus of one's own sense of self and of one's social world. Close friends tend to be other military. It is similar in highly socialized commercial organizations, such as Coca-Cola, and in highly socialized professions that are tied to specific organizations, such as ministry.

When this is threatened it is more than a loss of job or career. It is a loss of life focus or identity at all levels. For many a sense of *anomie* sets in with its consequent loss of direction, and sense of confusion. Some of this occurs at normal retirement time, but since such retirement can be anticipated and planned, the sense of *anomie* is not severe for most. When retirement is forced by the organization then there is a sense that one's life work has been taken away involuntarily. A contract has been broken. A promise has not been kept. All the assumptions about life that had been present can no longer be made.

Some will see this as an opportunity: the organization has made a decision for them that they had thought of, but hesitated to make. It is a disruption, but perhaps easier to sustain emotionally. Nevertheless, they too must develop a new sense of focus about life.

All Career Decisions Are Compromises

It is helpful to keep in mind, and to remind persons going through such a refocus, that all career decisions are compromises. Everything was not perfect about the career from which they are being forced to separate and everything will not be perfect in any new choice that they make. This functions because the variables are so many that they can not all be satisfied.

In deciding about a career, or about a job within a career, both internal and external factors function. The internal factors are those which describe the individual's self-concept: abilities, interests, values, personality traits, and needs. The external factors include the family and social situation, geographic location, the economy (employment opportunities in specific fields and the employment situation in the economy in general), requirements for entrance and progress in fields of work. The family situation includes income needs, children's ages and school requirements, spouse career needs, and concern for aging parents.

The factors related to each of these categories become, consciously or unconsciously, the criteria by which choices are made. It is always a compromise. A functional compromise is one which includes most important factors, which does not leave out some variable that is critical to either success or satisfaction at an acceptable level. This might be referred to as a "wholistic" or "integrative" compromise. In general terms, if approximately 60% of the time one spends in the work is used in pursuit of meaningful interests, in use of effective and satisfying abilities, in fulfillment of major needs, and is congruent with major personality traits, and if it also meets the basic economic and social requirements of the family, then a wholistic compromise has been achieved. If this is true then an upward spiral of satisfaction and success will usually occur. If, on the other hand, at least 60% is *not* so spent, or if some critical external variables are not positive, such as adequate income or suitable geographic location, then a dysfunctional compromise has been made.

What happens in forced retirement from a *career* (not simply forced termination from a job) is that the analysis of the variables, the consideration of alternatives, decisions about the future, are all being made under duress, as indicated above, in a *reactive* mode. There is resentment about this as well as about the termination itself. If a transition from reactive to proactive does not occur then the symptomatology of grief will dominate the decision making and distort one's perceptions of self, situation and options.

What Can Be Done to Help With the Reactions That Distort

Later in the manual there are helps for some of the practical aspects of job seeking, career focus, etc. Here we focus upon the psychosocial aspects that function in a way to distort the process, that inhibit assuming a proactive stance in the transition period. Listed below are some of the major reactions and what can be done to assist persons in their efforts to deal with them.

ANGER AND DEPRESSION: Anger and depression are *normal* responses. The first line of attack/defense for these is regular *rhythmic* exercise (running, walking, jumping, biking, swimming, rowing—anything that has a regular rhythm to it) engaged in daily, for at least ten minutes. Aggressive play, such as in racquet ball, throwing darts, punching a bag, and such, are good outlets for anger; so are aggressive activities such as chopping wood, tearing down walls, digging holes. Growling, a deep guttural vocalization from the diaphragm up, can help, too. "A growl a day will keep the doctor away." Talking with friends, or in a group, with a counselor or chaplain, or with a sensitive spouse,

in which anger can be freely expressed and received without judgment, also helps. Clinical depression that does not respond to these approaches, will, of course, require medical attention.

LOSS OF CONTROL OVER LIFE: Planning an alternative and implementing the plan is the ultimate solution to this but in the meantime, *doing some things over which one does have control and which produce results immediately* will usually help. Tangible hobbies, i.e., ones with a hands-on, see the product, nature, such as model building, car repairing, house painting, etc., are excellent. Doing home repairs. Refinishing furniture. Landscaping. The criteria are: total control; quick, seeable, touchable, results; satisfying activity, preferably physical as well as mental.

SOCIAL ISOLATION ANOMIE: Participation in clubs or church groups, job support groups, activities with friends, family all need to be encouraged. Now is the time to “reach out and touch someone” by phone or letter. Clubs that have physical activity, such as baseball or bowling, are especially helpful.

ANXIETY: Anxiety increases as loss of control increases and, for some, panic sets in. This can be ameliorated with some of the activities mentioned under Anger and Depression and Loss of Control. Decreasing alcohol and caffeine intake will usually help as will working consistently at planning the future. What *does not help* is sending out hundreds of resumes, to which little response is received, or trying to “spend forty hours a week job hunting” as recommended by some writers on the subject. Just as with depression, if anxiety is so high that one is dysfunctional then professional attention is required.

DECREASE IN SELF-ESTEEM: A review of life achievements, including educational, family, early career, recent accomplishments at work, in community, etc., and celebration of those, usually helps greatly. Focusing on the future also helps. Participation in sports, in family activities, community organizations, helps. Recent research shows that one of the most effective ways to increase self esteem is to do something for others, so volunteering to help out somewhere is generally an excellent way to build up one’s own self-esteem.

HELPLESSNESS: This is similar to loss of control but needs emphasis because it is a specific stance some assume, blaming the organization for what has happened. It may be true that the situation in which one now exists was created by decisions of the organization and one should not assume that “it is my fault”, yet any effort to reassure that he/she could have done nothing to prevent what happened must be carefully put in the context of power to do something now. Sometimes the effort to comfort, whether engaged in by pastor, spouse, counselor or friend, increases the sense of helplessness. In today’s employment reality one needs to plan for a longer period of unemployment than most like to think about. It is important that persons be prepared for this, however; otherwise, as the time extends the sense of helplessness will increase.

FAMILY DYSFUNCTION: Whatever problems were there before will come out in greater ways now, most often, though sometimes the crisis with employment will cause everyone to “pull together” for a change. It is a time for increased communication between spouses—“use some of the extra time you’re going to have to have some fun together”—and between parents and children. Free discussion of what is happening, keeping everyone informed, is usually the

best thing to do, even though some alternatives that are discussed will be resisted by some family members. Persons should be encouraged to let the kids react negatively all they want as long as they don't act out in destructive ways: Don't suppress their anger or threats to leave home, etc. Families that cannot process all of this in helpful ways should be encouraged to seek assistance from family counseling agencies.

LIFE STYLE RIGIDITY: Some persons react by assuming rigid stance with regard to their life style. Everything will remain the same—house will be just as big or bigger, the same vacations will be taken, the kid's activities will not be interrupted, "we won't move," etc. All of this is part of the denial process and an effort to maintain self-esteem by making promises to self and family. This sets some up for even greater loss of esteem later. It is better to take a more provisional attitude about the external variables (house, location, etc.) while reassuring everyone that "whatever happens, we'll all be together, loving one another." Pressure from the spouse to maintain everything the way it has been needs to be examined in a marriage counseling setting. It is often a symptom of other underlying problems in the relationship.

Summary

The involuntary loss of career leads to grieving, similar to other major losses in life and reactions to that grief can be healthy or dysfunctional. Life planning is an effective way to help with resolution but the grieving should not be denied or undercut: Helping persons grieve in healthy ways is an important part of career planning. It is not necessary to hold up all planning until grieving is finished, but it is important to be aware of how the grief reactions may distort the process and to take corrective action to assist with those while proceeding with the planning. Persons reacting in dysfunctional ways will need professional help to deal with the specific symptoms before effective planning can continue.

Resources

What follows is an abbreviated listing of resources for leaders and participants. Those which are *highly recommended* are marked with an *. Others are offered as useful and as examples of the *type* of resource which might be found in local bookstores and libraries.

Categories are as follows:

- I. Leader Resources: These are suggested as basic preparation reading for group leaders.
- II. Career Encyclopedias
- III. Self Help Resources: Participants can use these to go further in their planning and action.
- IV. Directories and Newsletters
- V. Community Resources: Where to look for help in local regions and communities.

I. Leader Resources

- * Adams, James., *Conceptual Blockbusting* (1976). New York: W.W. Morton & Co., Inc. Very useful for exercises and games that help persons begin to think more freely.

Healy, Charles C., *Career Development: Counseling Through the Life Stages* (1982). Boston: Allyn & Bacon. For leaders who want to develop a comprehensive understanding of career counseling. Provides excellent description of stages in career development. Comprehensive bibliography.

- * Holland, John L. *Making Vocational Choices* (1985). Englewood Cliffs: Prentice-Hall, Inc. An easy to understand description of basic career choice theory. Helpful for its conceptualization of all occupations into six major categories: Realistic, Investigative, Artistic, Social, Enterprising, Conventional.

Hoppock, Robert, *Occupational Information* (1976) New York: McGraw-Hill. The (genuinely) classic work on where to get and how to use occupational information.

- * Kaufman, H.G., *Professionals in Search of Work* (1982) New York: John Wiley & Sons, Inc. A very helpful study of the effects of unemployment on professional persons ("Those in occupations requiring a base of knowledge and skills acquired through higher education and subsequent experience.") Reports on effectiveness of various job seeking methods. Contains preparation for work with commissioned officers.

- * Leibowitz, Zandy and Lea, Daniel, *Adult Career Development: Concepts, Issues, and Practices* (1986). Alexandria, VA: American Association for Counseling and Development. A compendium of helpful articles on all phases of career changes and ways to help.

Powell, C. Randall, *Career Planning Today* (1981), Dubuque: Kendall/Hunt Publishing Co. Paperback Manual—type overview of planning and of practical things—resume prep, interviewing, etc.

Schein, Edgar H., *Career Dynamics: Matching Individual and Organizational Needs* (1978). Reading: Addison-Wesley. Another (genuine) classic. Describes career anchors. Very readable.

Turner, Jeffrey S. and Holms, Donald B., *Contemporary Adulthood* (1982). New York: Holt, Rinehart and Winston. For those who want to review adult life in general, including midlife, retirement, and family as well as career issues, this textbook is hard to beat.

Ulrich, David N. and Dunne, Harry P. *To Love and Work, A Systematic Interlocking of Family, Workplace and Career* (1986). A helpful description of the relationship between work and family life.

- * Wegman, Robert; Chapman, Robert; Johnson, Miriam, *Work In The New Economy* (1989). Indianapolis: JIST Works, Inc. Provides analysis of labor market trends and *descriptions of effective job search methods*.

Yost, Elizabeth B.; Corbishley, M. Anne, *Career Counseling, A Psychological Approach* (1987). San Francisco: Jossey-Bass, Inc. An easy to read review of the process of career counseling with descriptions of specific ways to help clients get going.

II. Career Encyclopedias

Occupational Outlook Handbook, U. S. Department of Labor Bulletin 2300 (1988-90). Publication Sales Center, Box 2145, Chicago, IL 60690. Basic information on approximately 225 occupations. Usually published every other year.

The Encyclopedia of Careers and Vocational Guidance, edited by William E. Hopke, 1984, Chicago; J.G. Ferguson Company. More comprehensive than the OOH, look for new edition.

III. Self-Help Resources

A sampling of “manuals” for persons who want to do some further work on their own. Please note that Bolles, *What Color is Your Parachute?* is not recommended. Persons in stress get bogged down in it and it tends to delay their process as well as to discourage them.

Leaders would do well to review several of these manuals and, if possible, have one or two available for review by the group.

Brown, Thomas E. and Schoedel, Victoria, *Takeover, A Manager's Guide to Career Planning and Development* (1990). St. Louis: CPCA,. Inc. For those who want to evaluate and plan their development as managers. It is not designed for job seeking, but for career development planning; however, it does help managers to assess and describe strengths.

Dahl, Dan and Sykes, Randolph, *Charting Your Goals* (1987). New York: Harper and Row (Perennial Library). Helpful for self-description and goal setting exercises.

- * Farr, J. Michael, *Getting The Job You Really Want* (1988). Indianapolis: JIST Works, Inc. Practical instructions on everything from deciding "What you want" to resumes, interviewing, surviving in a new job. Instructor's guide for use with groups is available.

Gale, Barry and Linda, *Discover What You're Best At*, New York: Simon & Schuster, Inc. A collection of self-administered tests for aptitudes (business, clerical, logic, mechanical, numerical, social) and a description of 1,000 careers. Used with discretion it can be helpful, especially to younger persons.

Jackson, Tom, *How To Get The Job You Want In 28 Days* (1982). New York: E. P. Dutton. Quick methods for job seeking. Somewhat misleading in its simplicity, but it does focus on the practical. "28 Days" is probably very idealistic for most people.

- * Payne, Richard A., *How To Get A Better Job Quicker* (1979). New York: New American Library. The *most helpful* how to do it for professional/manager types. Highly recommended.
- * Parker, Yana, *The Damn Good Resume Guide* (1986). Berkeley: Ten Speed Press. The best of the self-help guides to resume writing.

IV. Directories & Newsletters

A sampling of types of directories available. All are recommended for special use.

Allied Health Education Directory. Published by American Medical Association, 535 North Dearborn Street, Chicago, IL. 60610. Describes allied health occupations (e.g., radiologic technician) in terms of characteristics, salary, education required and where available.

American College Testing Program. Publishes helpful guides especially useful with younger people. Their "large economy size" "World of Work Map" is useful as an illustration in any age group presentations. Address: P.O. Box 168, Iowa City, Iowa, 52243.

Career Guide for Word Processing, New York: Monarch Press. *Computer Careers Handbook*, New York: Arco Publishing. These represent types of "handbooks" available on many specific careers.

Certified Counselors, National Directory of. Published by National Board of Counselor Certification, 5999 Stevenson Ave., Alexandria, VA 22304. Listing by state of those who have met national standards for counselors and career counselors.

Doss, Martha Merrill, *The Directory of Special Opportunities for Women*. Garrett Park, Md. (20896): Garrett Park Press. Organizations and other resources for women. Garrett Park Press publishes lots of useful information, including *Career Opportunity News*, a newsletter that updates information regularly.

Executive Recruiters, Directory of. Published by Kenney Publications, Templeton Road, Fitzwilliam, N.H. 03447.

Facts on File, Published by Facts on File, Inc., 460 Park Ave., New York, NY 10016 (1-800-322-8755). Catalog of information available on everything imaginable.

Franchise Annual, Published by Info Press, Inc., P.O. Box 550, Lewiston, NY 14092 (716/754-4669). Information about all kinds of franchises available, including costs, how to get information, etc.

Kennedy's Career Strategist. Newsletter available from KCS, 1153 Wilmette Ave., Wilmette, IL 60091. Helpful, practical.

Trade & Professional Associations, National Directory of. Published by Columbia Books, Inc., Suite 207, 1350 New York Ave., N.W., Washington, D.C. 20005. Where to get information on associations for almost any occupation you can dream of—how about American Donkey & Mule Association?, or more useful, probably, Insurance Information Institute.

Personnel Consultants, National Directory, by Specialization. Published by National Association of Personnel Consultants, 3133 Mt. Vernon Ave., Alexandria, VA 22305.

V. Community Resources

Many communities have more resources than people realize. These include:

- Bankers
- Chambers of Commerce or Regional Growth Associations
- Certified Counselors (See Directory in IV. above)
- Employment Services operated by State
- Libraries
- Pastors of Congregations
- Unions
- United Way Agencies
- University or Community College
 - Counseling offices
 - Career centers
 - Libraries

Access these by asking for help. All of the resources mentioned are inclined to be helpful, but you must ask. Librarians can be very helpful in guiding persons to appropriate materials.



Pastoral Care in Transitions: Issues and Strategies

Benjamin Preston Bogia

Most of us live our lives “right in the middle” of something or other. The phone rings “right in the middle” of a meal; a child has an emergency “right in the middle” of washing the dishes; job security is threatened “right in the middle” of a promising career. Nothing ever seems to present itself in isolation.

This is another way of saying that life is an on-going *process*, with events intermingled and jumbled. Everything in which we are involved has had a beginning somewhere in the past (either distant or recent) and is moving toward some kind of ending somewhere in the future.

But what we are called on to deal with is *now*. At some level, both the past and the future are irrelevant; we need guidance and help where we *are*—“right in the middle.” At another level, of course, having some knowledge of the roots of an issue in the past and some ability to guess the outcome in the future can *be* a lot of help right now. After all, our reaction today is greatly affected by our sense of how long the present reality will last and some understanding of how things got to be this way.

We have used the name “Transitions” for the many parts of life which carry us along in the process. The word implies that life is flexible (perhaps unstable?), that it is possible to be dealing with many such issues at any one time in life, and that each of them will, in some way, pass.

There is an ancient story of a king who found himself troubled by his mood swings; one day he would be so optimistic that he could overlook real problems in his reign, while another day he would be in the depths of gloom and depression. He summoned his wisest man one day and said to him, “I commission you to write me a book which I may read whenever I feel the need. Put in it all the wisdom of the ages so that I will be able to be consistent in my ruling and no longer at the mercy of my ecstasy and depression.”

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The wise man replied, "There is no need for a book, Sire. Give me your ring and I shall engrave it there."

The king handed his ring to wise man, and on it he scratched the words, "This, too, shall pass."

That knowledge is helpful for us, but few of us are willing or able to sit passively while we wait for the present transition to pass. We want some ideas about how to make it creative and productive; we want to understand something about the turmoil we feel; and those of us in helping professions want to know what is "normal" and what is not, so that we are enabled to help those in need.

This paper is designed to look at some of the major difficulties of transitions and to suggest some conceptual strategies for handling them.

It is possible to identify the dynamics of a transitional time. As with any of life's events, transitions all have a beginning, a middle phase, and an ending. This is such a truism that it can be overlooked. A transition is *transitory*—it doesn't last forever, even though some may last a long time. But during the time that it is in effect, it is useful to know that each transition is a movement from beginning to ending.

The Emotional Atmosphere of Transitions

Before looking more closely at dynamics which are present in each stage of a given transition, it is important to note that there are two facts which are always present:

1. *No transition stands alone.* Life is not neat enough to allow us to deal with only one issue at a time. A divorcing person is not only making the transition from being married to being single, he or she may also be facing a job change, a move to another town, a loss of a particular circle of friends, a change in status in relation to children, etc. Any one of these issues would qualify for the term "transition," and all of them are being faced at the same time. In addition to that, it may also be that there are other transitions in that person's life in regard to aging parents, mid-life transition itself, shifting philosophies or values, and/or health-related problems. It is easy to see that focusing on one specific transition may miss the importance of others which could be present.
2. *There is always an emotional atmosphere surrounding a transition.* This emotional atmosphere is always present in varying degrees and cannot be ignored. There are three elements involved, with the mixture depending on the nature of the transition.
 - a. *Uncertainty* is a part of every transition, for the experience is new. This usually takes the form of some degree of anxiety, although it may at times be experienced as fear. People whom one might expect to be self-confident and assured under normal conditions frequently appear irresolute and indecisive in a transitional time.
 - b. *Grief* is usually present to some degree, for, regardless of the nature of the transition, *something* is being left behind. Even when the change is for the better, as in graduation or marriage, there is still a sense of leaving something familiar, and grief is a natural expression.

- c. *Anticipation* is usually present; even in uncertainty, the transition promises something new and different. People sometimes feel guilty that they are looking forward to something when they are still in the midst of a transition, but the feeling is usually there. Even bereavement can stir some positive feelings about what might lie ahead, and it is helpful to be aware that they are present and natural.

So the emotional atmosphere sets some underlying assumptions about transitional times. Some emotional states are difficult to confront because they are in the background; they simply *ARE*. They can be analogous to the air we breathe—always present, always surrounding the person in transition, but seldom seen or dealt with separately.

Issues and Difficulties in Transitions

In dealing with the difficulties of beginnings,¹ I have observed that people in transition are usually struggling with at least two major problems. One is that the experience is a new one for them (even if similar situations have existed in the lives previously), creating the problem of NOT KNOWING. The other is that, because of the newness of the transitional phase, there are FEW FAMILIAR TASKS OR TOOLS. Many skills which have worked routinely in the past are found wanting in a time of instability and uncertainty.

Because of this, it is necessary to spend time *LEARNING TO KNOW* within the newly encountered situation. From the point of view of a newcomer, nearly everything in the new situation is unknown. This makes for a somewhat frightening state of mind, with strong feelings of vulnerability.

Likewise, a person in transition discovers that “the way I’ve always done it” no longer works very well. In transition, the rules seem to have changed; old values may have been called into question. A major way of coping with the confusion accompanying such shifts is to begin to *find new ways*. This may be simply a modification of old skills, or it could be discovering whole new approaches to Life. Whatever it involves for an individual, using initiative in this area helps to create a new sense of stability.

Stages of Transitions and Strategies for Handling Them

The division of a transition into three stages is both artificial and natural—artificial in that life just isn’t that neat, but natural because it helps us to think about the nature of the dynamics of a given transition. Our experience is linked inevitably to *time*, and we think, for the most part, in a linear fashion. Therefore, our examination of slices of life is usually helped by trying to understand what is happening in relation to the passage of time.

Actually, one factor in handling transitions is one’s sense of the expected *duration* of the transition. Almost anything can be tolerated if there is assurance that it will not last much longer. The really difficult times come when it seems that there will never be any change—that the present is frozen and represents all the reality there will be.

¹Bogia, B.P., “It’s Rough Getting Started: A Look at the Difficulties of Beginnings,” *AMHC Forum* (a publication of the Association of Mental Health Clergy), 32:3 & 4, 1980, 74-80.

In order to aid in conceptualizing the process of transition, some of the concepts of Erik Erikson have been borrowed. They are not being utilized precisely as Erikson intended them to be because he was applying them to life developmental stages rather than to a short-term understanding of transitions. However, his epigenetic chart² suggests that there are important human traits which help each of us to get through difficult transitions. In the following sections, those traits will be mentioned as keystones in moving through each stage.

The Beginning Stage

Some of the pivotal issues about the beginning of any transition period are those surrounding the degree of preparedness of the individual concerned. The way in which a transition is entered is highly influenced by a person's sense of having a hand in guiding or controlling his or her own life course. If a transition is the culmination of careful planning and hard work, the issues at this stage are far different than if it is suddenly and forcibly thrust upon one, especially if it is experienced as unpleasant or tragic. That is, the psychic work that must be done in a transition surrounding the unexpected accidental death of a loved one is very different from that required for adjustment to a long-awaited trip to Europe. This initial phase is affected very strongly *because* of the amount of preparation that has been done. Nevertheless, the *type* of work is, in its essence, the same.

In Erikson's epigenetic chart, the first three stages³ provide us with some handles for grasping the work to be done at this time. "Trust," "Autonomy," and "Initiative" are valuable tools for someone entering a transitional phase.

Trust in the basic sanity of the world and of life is necessary, for otherwise transitions take on the characteristics of insanity and instability. The whole world seems to be turned upside down, and nothing makes sense. At a time like this, reminders of the trustworthiness of life as an on-going process are helpful. Rituals and behaving according to societal conventions may also be useful, for they provide a sense of contact with something outside oneself which is dependable. Even continuing trivial, everyday rituals like brushing one's teeth or picking up the morning newspaper can, unconsciously, affirm the fact that the world continues to go on as usual—and that is reassuring!

Autonomy, too, is an affirmation of one's separateness from the events which are causing pain or difficulty. The key in this characteristic is trust in our own basic abilities—abilities which can carry us through a transitional time. Folk wisdom has long recognized the importance of supporting the concept of autonomy with assurances such as, "You can do it," or "Buck up, old man, you're doing fine!"

Meaningless as these statements may sound to an objective ear, they can support a person's sense of basic worth, leading to added strength for dealing with an unsettling situation.

²Erikson, Erik H., *Childhood and Society*, 2nd edition (New York: W.W. Norton & Company, 1963) p. 273.

³"Trust vs. Mistrust," "Autonomy vs. Shame and Doubt," and "Initiative vs. Guilt."

The third characteristic, *initiative*, also plays an important role in the beginning phase of a transition. Building on the sense of differentiation which come from being an autonomous being, this dynamic allows a person to feel some measure of control or involvement at a time when helplessness may be strong. Rather than letting oneself be tumbled along by the forces of life which seem random and meaningless, a person may be able to find some ways in which to be *pro*-active. This is analogous to a person caught in swift and turbulent waters: one option is to do nothing, to allow oneself to be carried along to destruction without objection. Another course is to fight the force of the water, trying to swim upstream to the safety of a rock, but being unable to win the unequal battle. A third alternative is to allow the waters to sweep one along, but to swim at a slight diagonal, eventually gaining the safety of one bank of the river.

The person in transition who recognizes the power in the forces around him or her can, nevertheless, find ways to exert some sense of direction during the transition, even though it is impossible to turn it aside. This kind of initiative helps to bring a sense of security to the situation.

The Middle Stage

The middle stage of a transition, which lasts longest of the three stages, consists mainly of settling into it, claiming it as a part of one's life, and finding one's own "niche" within it.

This might more fittingly be called the "Fitting In" stage, where identity issues are paramount. It is a time of growing conformity (even for rebels, who conform to society definition of rebellious behavior), and of seeing oneself as a real part of a new reality.

For instance, a new father needs to begin to find where he "fits in" to the world of fathers. How is he like other fathers?; how is he different? A new bereaved widow must begin the process of claiming her widowhood and thinking of herself as a "widow." The newly hired factory worker wears a badge and punches a timeclock just like all the other workers.

A transition makes us, necessarily, think of ourselves in a different way. And the tasks which open up to us are aided in their completion by the second three of Erikson's stages.⁴ "Industry," "Identity," and "Intimacy" provide guides for the work which needs to be done during this difficult time.

Industry suggests that there is a lot of hard work involved, and that is correct. It is not easy to change a self-image which has been polished for years. For most of us, the creation of a self-image has been accomplished for the purpose of telling ourselves and others who we are and what we are like. Suddenly, in the midst of a transition, we find that we are not reacting according to our ideal of self. This can be a blow, suggesting to us that the *whole* image is false, rather than just one portion. Consequently, it is natural to begin to feel inferior—a failure at life. When "the chips were down" I didn't measure up.

It is at this point that work becomes necessary—and often that work cannot be done alone. Someone else, with a more objective point of view, may be

⁴"Industry vs. Inferiority," "Identity vs. Role Confusion," and "Intimacy vs. Isolation."

needed to keep things in perspective. Therapy, counseling, a sympathetic neighbor—or maybe just a swift kick in the seat of the pants—any or all of these can be useful for the person who needs to re-adjust a self-image which has received a blow in a transition.

Identity may be the most important of the traits in this section, for it requires a shift in self-awareness. It is essential for a person to recognize that he or she is in a process of being newly defined because of a transition from one identity to an altered one.

No matter *how* the self has been understood before a transition, a new understanding will be different. Helpers in such situations may find it effective to ask questions or make statements designed to encourage this re-definition. Again, folk wisdom has often drawn on a tacit understanding of this need with questions like, “Well, how does it feel to be retired?” or “You look like a new person since your operation.”

A closely connected issue is the growing need for *intimacy* with others who share the same or similar identity. It is for this reason that a recovering alcoholic attends AA meetings or bereaved parents seek out The Compassionate Friends or single parents discover Parents Without Partners. There is a *reason* for the proliferation of like-minded groups, and the reason is that people have a need for a sense of commonality—of sharing with others who can understand.

Intimacy in this sense has little or nothing to do with love or romance. It is, in a way, deeper and more basic than that. It touches the core of women and men, giving them a new stability in the midst of turmoil and change.

The Ending Stage

As the issues leading to a re-definition of identity are confronted, most transition enter a final stage. This may be referred to as a time of “Resolution” or “Termination.” If things have gone well, there will be a sense of having resolved the major issues of the transition; if not, the transitional time may simply end, usually leaving the person involved with many emotional struggles.

During this time, though, Erikson’s final two stages⁵ provide some clues about the major dynamics involved. “Generativity” and “Ego Integrity” mark the desirable outcome of any transitional time.

Generativity implies that something can come from a transition which can contribute to others. One important question which may be asked is, “What have you learned?”

The person who examines this question seriously will usually find that the answer helps to infuse some meaning into an experience which might otherwise have been only painful, difficult, or, at best, neutral. Applying the test of learning, however, helps to redeem the situation, allowing additional stretching and growth.

Another, perhaps more important, question which could be asked is, “What do you have to pass on?” This is in keeping with the true meaning of the term “generativity” as used by Erikson and others since him. What has come out

⁵“Generativity vs. Stagnation” and “Ego Integrity vs. Despair.”

of this particular, unique, personal, existential experience which can benefit others? How has it changed this one person, and how can that change affect other people? Because of one person's experience, how can others grow?

Ego Integrity is a final goal in the resolution of a transitional phase. It is the time of claiming everything that has happened to have been a part of one's own life, and a time of making it one's own. It is re-constituting the self around a new identity, and moving on in life.

The key question at this time is, "Who are you now?" Reflection on this question often reveals a new level of integration and willingness to accept both oneself *and* the world in which one lives, imperfect as each may be.

Conclusion

Transitions, then, always take place in an emotional atmosphere which contains uncertainty, grief, and anticipation. Awareness of these dynamics can be useful for the person who would help another through such times.

The beginning, middle, and ending stages of transitions are characterized by issues surrounding 1) the degree of preparedness of the person involved, 2) struggles to find a place within the transition which reflects a shifting identity, and 3) a resolution (or, at least, termination) of the transition. The stages provided by Erik Erikson's epigenetic chart suggest characteristics or traits which may be helpful in moving through each of the stages, ending, hopefully, with a new sense of self and a new sense of direction.



Book Reviews

The Monastic Way

Reverend M. Basil Pennington, O.C.S.O.

Crossroad, 1990. Hardcover, 144 pages, \$19.95.

Father Pennington, Order of Cistercians of the Strict Observance (Trappists) has been a monk and priest at St. Joseph's Abbey in Spencer, Massachusetts for more than forty years. An observer at the Second Vatican Council, he has been active in the Centering Prayer Movement, has lectured widely and has published over twenty books. Two of his most popular works are *Centering Prayer* and *Daily We Touch Him*.

This book is a photo-prose essay on the monastic life, especially as it is lived at St. Joseph's Abbey, which the author describes as ". . . a vibrant community of monks, old and young, looking forward to the twenty-first century and its challenges, keeping an ancient heritage alive in the heart of the Church . . ." The work is very informative, and fully and satisfactorily answers many questions.

The chapter titles give a good outline of the various aspects of this uncommon way of life. They are: "Solitude," "The Common Life," "Worship," "Continual Prayer," "Humble Labor," "Simplicity," "Guests," and concludes with a few words "In Honor of the Blessed Virgin Mary." Both the merely curious and the sincere searcher will find much to ponder in these pages, but his way of life can be understood only by living it. As explained by Pennington, "The monk is called to find greater freedom: freedom to live a fuller prayer life; freedom for those exercises that foster such a life: the divine office or prayer of the Church, sacred reading, silence, and humble labor; freedom to share more fully with those who live the same values and to form true community with them." And later: "He is called to live this dimension of the Christ-life for all. His life apart has meaning for all the other members of the Body of Christ with whom he is intimately one . . . and his life becomes a constant reminder that prayer and contemplation have a significant place in the life of every follower of the Master . . . It is the divine office, the hours of prayer in choir, that the holy legislator, St. Benedict, calls the *Opus Dei*, the work of God par excellence." This divine office consists mainly of the Psalms of David, with hymns and prayers interspersed. Also called the Breviary, it is the series of prayers said at intervals throughout each day by all priests.

Continuing his explanation of the role of the monk in the life of the Church, Pennington writes: "Through the liturgical year, he lives Christ's mysteries . . . longing for an every fuller outpouring of the Spirit upon us, until all be brought to completion in the universal acknowledgement of the kingship of Jesus Christ . . . The monk is heaven. He is a channel of divine grace and mercy. The purer he is, the more empty he is, the more the mercy of God can flow through him to this needy world of ours. The monk's time in the cell has cosmic import."

In his closing tribute to the Virgin Mary, he affirms the extension of Mary's maternal relationship with her Son to all who choose the monastic life: "She is, indeed, mother, mothering the divine life in her monks."

I was very pleased with this book. The mood-evoking photographs are matter for frequent meditation, while the prose, though sometimes brief, is always sufficient. This is not merely a coffee-table curio, but a treasure one will come back to, time and again.

This reviewer was a monk at Gethsemane Abbey in Kentucky and a co-founder of Trinity Abbey in Utah from 1942 to 1950. This book brings back holy and happy memories and discipline that have influenced my life and the lives of those whom I have touched ever since.

Rev. Edward J. Horan, Sr.

The Complete Financial Guide for Single Parents

Larry Burkett

SP Publication 1991. Hardcover, 228 pages, \$12.99.

This is the latest in a series of books from Larry Burkett concerning family financial strategies. He has authored a number of books, is the founder/director of Christian Financial Concepts, has 2 radio programs of his own and has been a guest of Focus on the Family several times.

All too often the church is guilty of sending single parents into the world with the admonition to 'be warmed and comforted' without providing any tangible substance. This is a book containing realistic strategies for those who must face the difficult task of parenting alone. It's useful for churches in developing single parents outreach and helpful for single person in finding options for the difficulties ahead. It is targeted for women, the largest population group of single parents and statistically proven to outlive their husbands. This is not a book written by accountants for accountants, but a concise work detailing alternatives for the decisions such as remarriage, child care, living arrangements and transportation.

The text is divided into 3 sections, the first 118 pages are directed toward the divorcee as a single parent. Section 2 has 39 pages dedicated to the widowed parent and the 67 pages of forms and formats to implement many of the options in the first 2 sections. Many options available in section one apply in section 2, so it's best to read the whole book to get a balanced picture of all options. Section one contains principles to remember followed by the scriptural authority. Why

this isn't continued into section 2 is uncertain, since it would be helpful. There isn't an overdose of scripture which would intimidate those from outside the church or the secular financial counselor. Some strategies will immediately trip danger signals, particularly for those with experience. For the divorced; when not to recover for non-payment of support and not to fight for the fair share in the settlement. For the widows, when a pre-nuptial agreement is appropriate. Be patient and read the whole text before disregarding this advice outright; his premise is to leave this decision up to the spouse as he or she understands the Lord's guidance.

Since they must live with the consequences, this must be approached on an individual basis, respecting the decision of the single parent. Larry Burkett provides examples with these and other strategies to make them easier to identify with. It reads well and is very practical.

CH (CPT) Daniel B. Law
US. Army

Becoming Christian: Dimensions of Spiritual Formation

Bill J. Leonard, Editor

Westminster/John Knox Press: 1990. Soft cover, 213 pages.

There is an old adage: A camel is a horse made by a committee. So, it was with fear and trepidation, I opened *BECOMING CHRISTIAN*. What would spirituality look like after a committee has examined it? This book, looking at various dimensions of spiritual formation, was indeed written by a committee. It is a compilation of writings by The Southern Baptist Theological Seminary, Louisville, Kentucky faculty. This volume is the end-result of a three-year program during which the faculty joined together in small-group and retreat processes to study and experience spiritual life. Each essay (with one exception) was written by two faculty members from varied disciplines. For example, the essay entitled "Spirituality, Joy, and the Value of Play" was written by an associate professor of Old Testament Interpretation and a professor of Christian Ethics.

The collection is divided into three sections each dealing with a certain dimension of spirituality. Composing nearly half of the entire volume, Part One reflects theological aspects of spirituality in relationship to the Bible, worship, ethical maturity, and the arts. I highly recommend "Mapping the Spiritual Journey." This essay puts into focus specific guideposts for a spiritual journey in formation and growth. ". . . If spirituality is centered on a relationship to God, we need most of all at the beginning what is desired at the end: The presence of God . . ." (p.30) Part Two considers the communal dimension of spiritual formation. One essay looks at the impact of the learning environment (chaos/silence) on one's spiritual formation. Others explore the influence of women and minorities on spirituality and the reciprocating effect. Part Three explores various dimensions of individual growth in spirituality. These are spirituality in

balance with one's sexuality, the sense of personal joy, one's vocation, and the identity of minister as spiritual friend.

I was pleasantly surprised at the result. Each essay expanded the concept of spirituality in a specific focus of life. The only drawback was that each essay had to define what was meant from its perspective by the word "spirituality." The resultant diversity of definitions makes for confusion as the reader moves from one writing to the next. While this collection adds greatly to our overall understanding of spirituality, we still do not have a clear picture of what it really is. In the end, this work by a committee, while it is not necessarily a horse, it is not a camel either.

Chaplain (MAJ) James P. Crews
U.S. Army

Gifted Hands

Ben Carson, M.D. with Cecil Murphey

Zondervan Publishing House, 1990. Hard cover, 232 pgs.

In 1987 Ben Carson gained worldwide recognition for his part in the first successful separation of Siamese twins jointed at the back of the head. Carson was raised in inner-city Detroit by a mother with a third-grade education. Through the vision of his mother, and a strong determination to succeed, Carson won a full scholarship to Yale and graduated from the University of Michigan Medical School. At the age of 33 he became director of pediatric neurosurgery at Johns Hopkins Hospital in Baltimore, Maryland.

This book easily captures the extraordinary life of Ben Carson from a ghetto kid to a world-famous neurosurgeon. With his mother who only had a third-grade education providing the push needed to make good grades and do well in life, to his conversations with God, and dedication of his life to God, the book is easy to read, and tugs at your heartstrings. Dr. Carson takes the reader on a journey through life with him, and always his gratitude to his mother and brother show through. His deep faith in God shines through in the pioneering medical procedures he gets involved in. During his residency, he did research in the areas of brain tumors and neuro-oncology. He also spent a year in Australia as a "Senior Registrar" at a teaching hospital in Perth. His crowning achievement was the separation of Siamese twins in 1987. In this operation, which was planned for five months, and detailed in a play-by-play book, a 22 hour operation separated boys who were attached at the head. As of February 1989, the two separated and much loved twin boys celebrated their second birthdays.

The conclusion drawn from this book is that with faith, belief, a mother who is strong and steady, anyone who applies themselves can become anything they want to be.

I would recommend this book for those chaplains/ministers who are involved in motivating children to achieve better than they have been doing.

Joanne Brummd
Management Analyst

“When Skeptics Ask—A Handbook on Christian Evidences”

Norman Geisler and Ron Brooks.

Victor Books, Wheaton, IL 60187, 1990. Hard cover, 348 pages.

The reader will either love or hate this book! There will be no middle ground. The fundy-conservatives will nod their heads in approval and exclaim with ill-concealed delight, “This is just what we’ve needed!” The libro-moderates will shake their heads in frustration and exclaim with ill-concealed disgust, “This is just we’ve needed!”

As a conservative moderate, I have some very serious reservations about this book. For brevity’s sake, I’ll list just three specifics.

First of all, the authors seem to have trouble at times defining terms clearly and precisely. For example, the term “skeptic” is never fully defined nor is it clearly differentiated from the terms “agnostic” and “unbeliever.” On page 265 this statement is made—“Agnosticism says that nothing can be known, but skepticism only says that we should doubt whether anything can be known.” Traditionally, Skepticism held that truth may exist but it cannot be known. On the other hand, Agnosticism held that sure and certain knowledge of the existence and nature of God had not yet been reached. Agnosticism differed from Skepticism in that it usually granted the possibility of attaining that knowledge.

As far as I’m concerned, in today’s pluralistic marketplace an atheist is someone who denies the reality of God; a skeptic is someone who doubts the reality of God; an agnostic is someone who wonders what difference the reality of God makes anyway; and yet all three are unbelievers. That is to say, none of the three unequivocally believes in God.

Secondly, the authors are overly fond of using circuitous arguments. For example, on page 113 the authors write—“. . . He (Jesus) offered supernatural confirmation of His claims to be a supernatural Being. The logic of the argument goes like this:

1. A miracle is an act of God that confirms the truth of God associated with it.
2. Jesus offered three lines of miraculous evidence to confirm His claim to be God—His fulfillment of prophecy, His sinless life and miraculous deeds, and His Resurrection.
3. Therefore, Jesus’ miracles confirm that He is God.”

In plain English now, what exactly are the authors trying to say? Heaven may know; as for me, I’m not sure. Or consider this sentence found on page 142—“We know that the Bible came from God for one very simple reason: Jesus told us so.” And just how do we know this you might well ask. Well, of course, the Bible tells us so!

So how do we respond to the unbeliever who accepts neither the validity nor the reliability of the Bible? That question is never dealt with adequately.

Finally, the authors simply downplay, or even worse, outright ignore the activity and ministry of God’s Holy Spirit. On page 10, the authors write—“Before we can share the Gospel, we sometimes have to smooth the road, remove

the obstacles, and answer the questions that are keeping that person from accepting the Lord.”

How does this take place? Do the authors seize the moment to expound upon the work of the Holy Spirit? Do they refer the reader to such Scripture passages as Luke 12:10-12, John 14:26, John 16:12-15, or Acts 2:4? (All of which deal with the Spirit’s ministry.) No . . . they don’t!

Basically, the authors try to get the reader psyched up to read, mark, and inwardly digest their book. Why? Because this book will help the reader “always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have.” (At least, that’s what the authors claim.)

The closing advertisement blurb on the inside jacket cover says—“When skeptics ask, you’ll want to be sure to pull *When Skeptics Ask* off the shelf.” Actually, I think I’d much rather pray silently for the Holy Spirit’s guidance as I pulled my well-thumbed New Testament from my BDU pocket!

Ch. (CPT) Arthur J. Wienandt
U.S. Army

Making Marriage Work

Dr. Truman Esau, & Beverly Burch

Victor Books, 1990. Hardcover, 180 pages.

Dr. Truman Esau is a fellow of the American Psychiatric Association and American Association of Marriage and Family Therapy.

Beverly Burch is a psychotherapist with a M.A. in Counselling Psychology from Wheaton College.

This is a very simple book. It is fast, easy reading. It is designed for people who want to work on their marriage, yet much is left to the reader’s imagination. It is one of those that can be given out to couples and if it doesn’t come back there is no great loss to the library.

Considering the educational background and training of the two authors, I would have expected a book that is much more detailed and technical, even for a trade publication.

The authors deal with the topic of marriage in two parts of six chapters each. The two parts are “the Making of A Marriage” and “Making the Marriage Work.”

The only recommendation for this book is it can be used to give to couples in premarital counselling or to couples who are not dealing with very difficult issues. There are better books on the market.

Chaplain (CPT) Thomas C. Condry
U.S. Army

Growing in Remarriage

Jim Smoke

Fleming H. Revell Company, 1990. Hard Cover, 188 pages, \$12.95.

Jim Smoke is an adjunct professor at Fuller Theological seminary and Director of the Center for Divorce Recovery in Tempe, Arizona. He is the author of six other books which deal with divorce and singleness.

Dr. Smoke has written a book about the problems of remarriage after divorce, or other similar loss. He discusses preparation for remarriage, including closure from previous marriage, living in remarriage, expectations and realities of children, troubles in second marriage, blended and extended family relationships. He recommends a period of two years between marriages.

Appendices to the book include questions and suggestions, a test "Am I ready for Remarriage?," And a second marriage ceremony. Either of these appendices make the book worth reading.

I found the book to be quite readable. The book's outline and case studies enhance the book as a resource for chaplains. This is one which should be read and used as chaplains counsel with both divorcing couples and couples seeking a second marriage.

Chaplain (CPT) Thomas C. Condry
U.S. Army

God, Money and You: How to be Financially Free

Ron Bentz

Sheed & Ward, Kansas City: 1989. Soft cover, 151 pages, \$8.95.

In the aftermath of Christmas and Chanukah, this is a very timely book. As we clear up the piles of bills and vow never again to get carried away with the spirit of giving, Bentz gives some sage advice and some concrete examples for freeing people from financial bondage.

Subjects in the book include everything from exercising financial stewardship, making safeguards on credit card use and getting out of debt to developing strategies for saving money and guides to gift giving. The author also includes a chapter on planning for success in financial matters. He writes, "for some, budgeting means writing a lot of checks to "cash," spending them, and then a week before the next payday, wondering where all the money went." Bentz reinforces this negative example with experiences and goes on to develop a more positive approach to budgeting in which individuals and families plan to be successful. Included is a sample budget which covers expenditures from lunch to gas to insurance and rent.

This book will be very helpful for chaplains and for ACS offices which have a lot of questions on financial planning. It is also a good guide for couples to use during pre-marital counseling.

Chaplain (COL) Jim McKinney
U.S. Army

So Great Salvation (What it Means to Believe in Jesus Christ)

Dr. Charles C. Ryrie

Victor Books, 1989. Hardback, 163 pages.

Dr. Charles C. Ryrie, until his retirement, taught Systematic Theology at Dallas Theological Seminary. He received his Th.M. and Th.D. at Dallas Theological Seminary and his Ph.D. at the University of Edinburgh. Dr. Ryrie is widely known for his Bible teaching and writing. A partial listing of his books includes: *(The Final Countdown, The Grace of God, The Miracles of Our Lord, and The Ryrie Study Bible.)*

Dr. Ryrie's thesis centers on the importance of semantics in communicating the Gospel of Jesus Christ to the world. Christians enjoy a special relationship with the Lord which must be shared with the "lost," "unsaved," or more simply those who do not believe in Jesus Christ as their personal Savior. Dr. Ryrie defines "key" Christian terms and explains the conflicts often encountered when using these terms. The problem of semantics makes it difficult to explain the meaning of the "key" Christian concepts. Dr. Ryrie contends that "if we acknowledge that language came from God so that He can communicate with us (and we with Him), then semantics, which studies the meaning of words, is crucial if we wish to communicate His truth accurately." Dr. Ryrie believes that each Christian must share the truth of Jesus Christ with those outside the Christian faith.

The semantics problem often keeps Christians from agreeing about theological doctrines. "Key" Christian terms often are the cause of theological controversy and debate. He says, "Semantics is not an excuse, nor is it incidental; it is the whole point." If agreement ever comes to the family of Christ it will come when we agree on the semantics of our faith.

I enjoyed Dr. Ryrie's fresh approach to an old problem. The book is simplistic in its approach, but is very thought-provoking. I recommend this book for all to read and incorporate into their libraries.

Chaplain (CPT) William H. Moore, Jr
U.S. Army

Simple Faith: Stories From Guatemala

Philip Schotzko

Sheed & Ward (National Catholic Reporter Publishing Co., Inc.) Kansas City, MO 64141-6492 1989, 91 pp., soft cover, cost \$4.95.

Father Schotzko is an ordained priest in the Diocese of New Ulm, Minnesota. He served for five years at San Lucas Mission in Guatemala. Phillip Schotzko's book contains twenty six personal life and death stories of the Guatemalan people.

The first set of stories is entitled "Stories of Faith." A renewal of faith in God and in church develop even in the midst of a poor struggling people. The "Stories of Ferment," vividly describes the harsh realities of an oppressed people. However, God's oppressed children find new hope and directions through the simple truth of the Gospel. Finally, "Stories of Frivolity" enable us to see some moments of freedom. The Guatemalans who are trapped by their struggles for justice and peace still find time to enjoy life.

Many have asked: "What is faith?" The strains of everyday village life demonstrate simple, yet profound acts of faith. An old woman shares her tattered sweater's bottom button to fix her priest's pants. This act of giving brings new meaning to the story of the widow's mite.

Father Schotzko recounts the story of teenagers reverently praying every night during Lent. This was an amazing and sincere commitment that moved a whole community. The teens expression of faith caused many to examine their own priorities and prayer life.

The "Stories of Ferment" are the most challenging to digest. How can these people still see light when they are surrounded by so much darkness? We are reminded that as believers the trying times are often those that bring us new hope.

"Hope built on Ashes" describes an incident of total loss of life and property. Guatemalan government agents rape, and kill their witnesses, and are rarely charged or brought to justice. However, the injustice does not extinguish the eternal flame within God's people. The San Lucas people do not lose hope. That is hope built even on ashes!

We who have found safety with him are greatly encouraged to hold firmly to the hope placed before us. We have this hope as an anchor for our lives. It is safe and sure, and goes through the curtain of the heavenly temple into the inner sanctuary. (Hebrews 6:18b-19.)

The eight final stories change the intensity of the book. The "Frivolity stories" give readers an opportunity to relax. Here are some fun memories of flying homemade kites, chasing mice, and retreating to a mysterious beach. Padre Schotzko's concluding stories allow you to take a rest from thinking about the pain and stresses of the Guatemalan people. I thoroughly enjoyed reading about the lighter side of the San Lucas community.

Low intensity conflicts and guerrilla warfare will continue to be a part of Central American life. The Unit Ministry Team (UMT) must be prepared to go into such zones in conflict. I strongly recommend reading these faith life stories

from Guatemala. These simple, yet profound stories will help UMT's prepare for ministry amidst the anguish in Central America.

Chaplain (CPT) Douglas R. Wootten
U.S. Army

Disciple Story

Gregory M. Corrigan

Ave Maria Press, 1989. Softcover, 142 pgs., \$5.95.

Rev. Gregory Corrigan, associate pastor of Holy Rosary Church in Claymont, Delaware, is a frequent contributor to "Celebration, A Creative Worship Service." He earned his Master of Divinity from the St. Meinrad School of Theology. *Disciple Story* is his first book.

Gregory Corrigan Genuinely invites the reader to journey in discipleship. He sees, and exhorts his readers to see, that every Christian is called to make a disciple's journey. On the way, each Christian is called to relate his or her story to the STORY (Good News).

This book is in fact Gregory Corrigan's story as it relates to his understanding of being called to be a disciple. He relates his individual story to New Testament disciple stories, and encourages his readers to do the same. Human experience is still the medium God chooses to show how He works in peoples' lives.

Disciple Story examines what it means to be a disciple, how disciples are called and what it's all about; how discipleship is done and where it is done. What results is a story of a personal relationship with God. This story is uniquely personal and relational, and evidences that God is actively present in the life of a disciple—even in the modern era.

This book is easy to read, written with a direct simpleness to tell a story. Its chapters are short and contain many separate brief accounts or meditations. It can be read sporadically or at length without interruption of interest, of understanding or of enjoyment. The reader is actively encouraged to do it his or her way—with a little help from another disciple.

The author's purpose is clear and informative. He tells his story and expects his reader to do the same. That expectation, with the benefit of the author's own example, is the book's strength. The reader really can begin to relate with the STORY. This book is good news.

This book is for everyone, but especially for the novice who needs some direction and encouragement to enter and journey into a person relationship with Jesus. Simple meditation is offered to show that any disciple—original or modern—is part of the STORY. I recommend it for its simple freshness.

Chaplain (CPT) John T. McLoughlin
U.S. Army

Seeking a Sanctuary: Seventh-day Adventism and the American Dream

Malcolm Bull and Keith Lockhart

Harper & Row, (New York), 1989, 319 pages, \$23.35.

Malcolm Bull is a junior research fellow at Wolfson College, Oxford, England. Keith Lockhart is a journalist who writes for the London *Independent* and the London *Guardian*.

This is a provocative sociological look at the development of modern Seventh-day Adventism which is likely to enrage some members. Both authors speak from a lifetime of an experiential relationship to the SDA Church. This has kept them free from the common misunderstandings that “outsiders” commonly make. When their conclusions and interpretations are not accepted, they should not be discounted.

An underlying assumption of their work is that the SDA Church is little known and little understood by the general public. Also, an increased contact seems to engender greater hostility. As a thesis they see Adventism as originating from a group [the Millerites] marginal to mainstream society, thoroughly antisocial in orientation and holding values opposite to the cultural assumptions of society, at large. At the other extreme they see Adventism as a group perceived to be concerned with life on this planet, and especially successful in achieving the American dream.

The first major section deals with the development of Adventist theology. The discussion of the diversity of opinion is helpful. Adventist theology, they suggest, has a “unique and isolated history” which has developed in parallel to mainstream theological thought. So, when they acknowledge that Adventist theological positions are mainstream, they deny that this is an entry into mainstream Christianity.

The second major section deals with the Adventist experience. Here they develop the thesis that this church has created an alternative society which reinterprets American values. Their discussion of the influence that Adventists have had on society at large is interesting. The suggestion that converts come mainly from socially marginal members of mainstream Protestantism challenges.

The third and final section of the book discusses Adventist subculture. Their thesis that Adventism is feminine will challenge. The Adventist heritage of Little Richard and Prince will surprise many. I wonder why they failed to mention the ministerial background of the co-star of Amen. Their discussion of issues with women and Blacks will inform as well as enrage. The mention of the “self-supporting movement” which rejects mainstream Adventism is helpful.

Buy this book if you are interested in a challenging discussion of an American denomination with world-wide influence.

Chaplain (MAJ) Temple G. Matthews III
U.S. Army

What are They Saying About God and Evil?

Barry L. Whitney

Paulist Press, 1989. Soft, 134 pages, \$5.95.

Barry L. Whitney is associate professor and head of the department of religious studies at the University of Windsor, in Ontario, Canada. He is author of another book on theodicy, *Evil and the Process God*. He is currently working on a comprehensive, annotated bibliography on theodicy and other projects assessing implications of process theology for Christian thought.

This book deals with the topic of THEODICY, the attempt to affirm divine justice despite suffering in the world. Whitney provides an introduction to the problem of evil and then examines various contributions of contemporary writers and considers also the views of others who defend more traditional answers.

The question of why an all-powerful and all-loving God allows so much evil and misery in the world has created problems for theologians for centuries. Many answers have been offered. The debate continues. The question faces people on daily basis and is the focus of much pastoral care.

This is a short but valuable book for anyone reviewing or surveying the problem of evil. Ninety-three pages of text are followed by another thirty three pages of detailed notes. Whitney concludes with an annotated bibliography of thirty-six books suggested for further study of the theodicy issue.

The book begins with a consideration of the traditional "faith solution," the placement of faith and trust on the belief that there is a good and just reason for evil, a reason which forever may be known only to God. Whitney discusses the faith solution and then considers its strengths and weaknesses. Two chapters explore insights of contemporary biblical scholarship on theodicy, and contemporary versions of the old Augustinian—Thomistic solution with all of its philosophical themes. Whitney then presents chapters treating contemporary theologians influenced by the writings of St. Irenaeus' insight that God created a less than perfect world. Chief among contemporaries are John Hick, process theologians such as David Griffin and John Cobb, and philosophers Alfred North Whitehead and Charles Hartshorne.

Contemporary philosophical theodicies proposed by George Schlesinger, Alvin Plantinga, John Mackie and Antony Flew comprise chapter Seven. The last full chapter looks at contemporary conservative and popular theodicies typified by C.S. Lewis, Arthur Pink, John Claypool, and others. He also shares insights from Rabbi Kushner, author of best seller *"When Bad Things Happen to Good People."*

In his concluding chapter, Whitney examines some leading Jewish theological responses to the holocaust, and then quickly reviews the various theodices (Scholars and themes) presented in the previous 8 chapters.

Whitney provides a quick and valuable review of the theodicy issues. Anyone concerned about the presence of good and evil at the same world can use this book as a guide to the maze of responses to a crucial and intricate topic.

**Chaplain (MAJ) Kenneth M. Ruppard
U.S. Army**

History Makers of the Old Testament

Author: Dr. Elmer L. Towns

SP Publications, Inc., 1989. Soft cover; 515 pages; Price unknown.

Dr. Elmer L. Towns is vice President of Liberty University, Dean of the School of Religion, and teacher of the 2,000-member Pastor's Sunday School Class at Thomas Road Baptist Church in Lynchburg, Virginia. His other book with Victor Book is *154 Steps to Revitalize Your Sunday School and Keep Your Church Growing*.

Dr. Towns assumes most people do not want to know about dusty history, but they do want to know about people. He interprets Old Testament history “through the influence of great individuals as they improved society or destroyed the quality of life in their culture.” He attempts to “analyze the spiritual principles of history makers and apply them to twentieth century life.” The stories of Old Testament characters represent God’s care for His people, and how He can affect our lives today.

The book begins with an explanation of creation and the rebellious angel’s (Lucifer) eviction from heaven supported by biblical references, assumptions, and speculations, about what happened in heaven before creation. He reviews 50 biblical characters from Adam who had “everything to lose,” to the last prophets including Malachi. The author declares only Jesus Christ is greater than Abram (Abraham) as the greatest biblical character

People today do not differ from Old Testament characters. We share a common ground with these history makers. Their desires, family problems, and frustration resemble our own. God took “average people in difficult circumstances, with inadequate means, faced with insurmountable obstacles . . .” and made them history makers. Each chapter ends with a “perspective” section that applies the biblical lessons learned to our modern age. The book concludes with Israel desperately awaiting the coming Messiah. God’s silence with His people during the 400 years of foreign occupation did not indicate His abandonment. In His silence, Christians believe, God set in motion the most important event in all of history—“God sent forth His Son . . .” (Gal. 4:4-5).

This book is easy to read. Through the use of vivid character description, biblical references, and speculations, the author brings Old Testament characters down from the dusty shelves of history into the lives of people today. I recommend it to anyone from casual reader to serious students of Old Testament History. Preachers will find it excellent material for sermons.

**Chaplain (CPT) Raymond A. Harper
U.S. Army**

Psycho-Spiritual: Healing After Abortion

Douglas R. Crawford and Michael T. Mannion

Sheed and Ward, National Catholic Reporter Pub. Co., Inc., 1989. Softcover, 98 pages, \$5.95.

The authors have explored the process of healing as holistic process. The three cases discussed throughout the book are representative of the pain that is deeply rooted in a woman's decision to abort her unborn child.

Dr. Crawford, a licensed psychologist, and Father Mannion, a Catholic Campus Minister, provides insight into problems faced by women who are unsure regarding the issue to abort an unborn child or the results of keeping the child.

The process explored by the authors is one of an holistic nature integrating the psychological and spiritual in totality to help the client find forgiveness and grace.

PSYCHO-SPIRITUAL: HEALING AFTER AN ABORTION is a helpful book to the counselor who is interested in combining both the psychological and pastoral aspects of counseling.

Chaplain (MAJ) Virgil R. Knipp, Jr.
U.S. Army

The Power of Persuasion

Harry Hazel

Sheed and Ward, 1989. Soft Cover, 148 pp., \$9.95.

The Power of Persuasion studies persuasion with two questions in mind: how does successful persuasion work and how can a person protect himself from unwanted forms of influence?

Topics include:

- The secret of the effective persuader;
- Why an emotional hook is so effective;
- When to use logical persuasion;
- Methods for motivating yourself;
- Knowing when and how to resist sales and advertising;
- Resisting cults;
- Understanding and terminating the power of film and television;
- Evaluating political persuasion.

Throughout the book Hazel uses contemporary and historical examples to illustrate his points, as well as aid his fast style. The book addresses the diverse needs of any professional communicator. Each chapter ends with a "key points" summary which easily translates into application. I finished the book the night I started it and highly recommend it.

Chaplain (CPT) R. Michael Coffey
U.S. Army

Liturgies of the Future

Anscar J. Chupungco, O.S.B.

Paulist Press, New York: 1989. Paperback, 212 pgs, \$9.95.

Rev. Anscar J. Chupungco, O.S.B., is Professor of Liturgical History and Liturgical Adaptation at the Pontifical Liturgical Institute in Rome and consultor to the Congregation for Divine Worship. He has written several other books on liturgy and many articles on liturgical adaptation.

The author encourages priests and lay leaders to continue liturgical reforms begun by Vatican II by acknowledging classical Roman liturgy and, at the same time, inserting human sentiment and imagery which is appropriate to the culture or contemporary setting. In essence, Chupungco urges the celebrant to translate the “editio typica” of the principal liturgical books and to adapt them to local “concrete needs and situations.” He further elaborates that the celebration of the liturgy has to include “pastoral and cultural adjustments” to avoid becoming “a futile exercise in archeology for a local church.”

The author also provides a capsule review of liturgical history and both encouragement and helpful examples for the priest who may be too timid to enfold human sentiment and imagery in the liturgy. A very helpful aspect of the author’s message for all liturgists is that the church, through the liturgy, “continues to seek ways of affirming . . . that the lord of history is truly present in the life and activities of his people.”

**Chaplain (Colonel) Jim McKinney
U.S. Army**

Meaning in Myth

Thomas M. Casey

OSA, Sheed and Ward, 1989. 150 pp paperback.

The subject of myth has long been an interest of the theologian and the biblical scholar. Since the airing of Joseph Campbell’s series *The Meaning of Myth* with Bill Moyers, there has been wider interest. Any bookstore will carry a whole shelf of Campbell’s books; and they are selling. As I was replacing Campbell’s *The Hero of a Thousand Journeys* into my briefcase after a plane trip, a business man seated next to me remarked that he had found it very stimulating and absorbing.

The author wants to present myth as a construct, out of which people can reflect on life, its purpose and goal. He approaches his subject from a phenomenological perspective, concerned only to describe and observe what he investigates. It is fascinating to observe that myths elicit passion and purpose and peace to those who believe in them. Myths grow out of a definite historical situation and yet transcend their own time and are taken up into the lives of others in very different times and places. They have the power to shape history.

Lest anyone think that myth is limited to religious consideration, Casey shows in the first part of the book that science, atheism and agnosticism are all myths. Each in its own way tries to find meaning of the experience or the denial of it. Each he finds wanting because it does not take into consideration the whole landscape of the world. In the second part of the book, the author focuses on three universal religious myths: Buddhism, Christianity and Islam. The Jewish religious myth is treated as a foundation for Christianity and Islam and is given a full treatment within that context.

Some readers will have difficulty remaining the observer with the author. There is a tendency in each of us as human beings to think that our way of believing and experiencing reality is the whole truth. And then again, not all will agree with the descriptions of the various myths because it is very difficult to describe without using theological categories. But that is just the point. The writer wants the reader to try to allow the myths to speak to the experience of goodness and illuminate the shadows and darkness of our souls withouts falling back on explanations and theological categories.

As military chaplains we are advisors to commanders on matters of religion. The proper understanding and use of the myth category is certainly a way to approach this issue. More specifically the Buddhist and Islamic myths along with their implications are succinctly presented. Certainly a proper understanding of the Islamic myth helps us understand much of what is going on in the Mid-East.

Chaplain (MAJ) Charles E. Gunti
U.S. Army

“Search For Nothing—The Life of John of the Cross”

Richard P. Hardy

Crossroad Publishing Co., New York, 1989. Soft cover, 148 pages, \$8.95.

Those who like to listen to Paul Harvey’s “The Rest of the Story” because it is so informative and interesting will probably also enjoy Richard P. Hardy’s “The Search For Nothing—The Life of John of the Cross.” Hardy, Professor of Spirituality at St. Paul University in Ottawa, Ontario, Canada, has written a book that is informative, entertaining, insightful and enlightening.

Prof. Hardy has studied the work of Fray Juan De la Cruz for years. He became increasingly ill at ease with the way most early biographers had depicted this Spanish friar as a harsh ascetic. Hardy found a different sort of man when he read St. John’s original writing; a warm and gentle man.

So . . . who was the real John of the Cross? To resolve the dilemma, Hardy decided to research John’s life once more. After extensive traveling and research effort, Hardy discovered in John of the Cross “a human being who had fallen in love with God in the world.”

“The Search For Nothing” is the rest of the story concerning John of the Cross. It was written “for anyone who is interested in coming to know him as a human being who became through and in his life a man of God, a saint” and “to help those who would like to read his writings and understand them more clearly.”

Hardy has accomplished his goals remarkably well. “The Search For Nothing” is fast-paced, interesting, and well worth the time invested to read it.

Extra added attractions of this book include excellent chapter notes, selected texts from John’s writings, and a list of books for further reading. I highly recommend this book.

**Chaplain (CPT) Arthur J. Wienandt
U.S. Army**

Priesthood: A History of the Ordained Ministry in the Roman Catholic Church

Kenan B. Osborne. O.F.M.

Paulist Press, Mahwah, New York. 1988. 388pp, \$14.95.

Kenan Osborne is a Professor of Systematic Theology at the Franciscan School of Theology and the Graduate Theological Union. A past president of the Catholic Theological Society of America he has written other volumes, including works on sacramental theology.

It is a rare book that succeeds at being both scholarly and interesting to read. This is not one of those singular volumes. Quite frankly, this book was a chore to read. Perhaps it is because of the nature of Osborne’s task that the completed product is so dry. But, whatever the reason for this volume’s lack of literary comeliness the fact is it should be read. Osborne has provided a comprehensive work tracing the history of priesthood (ministry) from its inception to its contemporary forms.

In so doing, the author has provided an introduction to ministry by examining the pattern and message of Jesus’ ministry in section one. In sections two and three. Osborne discusses the apostolic origins of ministry, providing detailed discussion of the meanings of key terms such as PRESBYTER and EPISKOPOS. Chapters four and five provide a complete survey of the patristic period. AD 90-600, including an important section on the developing dogma of apostolic succession. The remaining six sections, which represent the bulk of the book, include sections of medieval papal developments. Lutheran and Reformed conceptions of ministry, and Roman Catholic developments from the Council of Trent to Vatican II and beyond.

There is much to commend this volume. Osborne has provided a succinct, but thorough introduction to ministry. Although written from a Roman Catholic perspective and addressed primarily to that constituency. Osborne has provided a wealth of resources for Protestants as well. For example, his discussion of Calvin’s view of ministry was thorough, accurate, and sympathetic to Calvin’s

concerns, a delight to this Presbyterian reviewer. Further, his own commitment to and evident love for the Roman Catholic Church, has not prevented an honest appraisal of the historical and theological weaknesses in the Church's developing dogma of priesthood. One major deficiency for this reviewer was the author's clear commitment to form/redaction criticism and its consequent absurdities. For example, Osborne argues that Jesus did not preach "that he was Lord, God the risen One," p. 15. Likewise, he claims that Timothy was a fictitious name and certainly I and II Timothy were not written by Paul, p. 72. Readers of a more conservative bent will not be impressed by this line of reasoning. Curiously, his highly critical views on New Testament sources render him virtually mute on the issue of women's ordination pp. 86-8. Those who have written volumes (literally) over this question may beg to differ with his approach.

In conclusion. I find this work to be of mixed value, but worth reading. Osborne's investigation of the New Testament teaching betrays a commitment to questionable methodology. Nevertheless, the great bulk of his historical work is sound, both in matters of fact and theological reflection. This is not an easy book to read and the reader will be challenged regularly to reflect on his or her own theological tradition. However, occasionally reading a profitable, if dull, book is good for one's character. Certainly reading Osborne's *PRIESTHOOD* will also be good for one's understanding of and appreciation for ministry.

Chaplain (CPT) R.J. Gore, Jr.
U.S. Army

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